

סידור לבנת הספיר לקבלת שבת

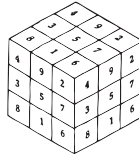
Siddur Livnat haSapir

FOR WELCOMING THE SHABBAT



Siddur Livnat haSapir

FOR WELCOMING THE SHABBAT



סידור לבנת הספיר

לקבלת שבת

נוסח אשכנז עם חידושי מקובלים

סודר בידי אהרן ניסן גרויסווארדיינר

וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וְאָבִיהוּא וְשִׁבְעִים מִזִּמְנֵי יִשְׂרָאֵל:
וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתִּזְחַזַּח רַגְלֵי וַיִּמָּעֲשֻׂה לְבַנְתָּהּ הַסַּפִּיר וּכְעָצֶם הַשָּׁמַיִם לְטָהָר:
וְאֶל-אַצְיָלִי בִנֵּי יִשְׂרָאֵל לֹא שָׁלַח יְדֹו וַיַּחֲזֹז אֶת-הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:

שמות כד: ט-יא



דפוס דימוס פרהסיא

סינסינטי



Siddur Livnat haSapir

FOR WELCOMING THE SHABBAT

Nusah Ashkenaz with other choice customs

Arranged by Aharon N. Varady



DIMUS • PARRHESIA • PRESS

CINCINNATI

Siddur Livnat HaSapir L'Kabbalat Shabbat, compiled by Aharon Nissan Varady.

Published by Dimus Parrhesia Press.
Made in the United States of America.

5781 • 2020



Copyright © 2020 by Aharon N. Varady.

Permission is granted to copy and adapt from this work for sacred use under the terms of the Creative Commons Attribution-ShareAlike International 4.0 license: <<https://creativecommons.org/licenses/by-sa/4.0/>>. (You may copy, remix, and adapt this work so long as you correctly credit and attribute all contributors and share your derivative work with this same copyleft license.) If you do make use of this work, please let me know via <aharon@opensiddur.org>.

Any creative work that is not by Aharon Varady and that is not already in the Public Domain remains the copyright of its creator under the terms in which it was shared.

Works under copyright that have not been shared under Open Content licenses are remixed here under my Fair Use Right (see 17 U.S. Code §107 – Limitations on exclusive rights: Fair use, <<https://www.law.cornell.edu/uscode/text/17/107>>).

With *kavod* to the Creator of All, see the section on Acknowledgements for attribution of any specific portion of this prayerbook.

Hebrew fonts: Shlomo Stam (Shalom Ohrbach), Hadasim CLM by Maxim Iorsh; Shofar by Yoram Gnat z"l
English fonts: Adobe Caslon Pro; FreeSerif by Primož Peterlin & Steve White (GNU Free Font Project)

ISBN: 978-1-365-34592-0

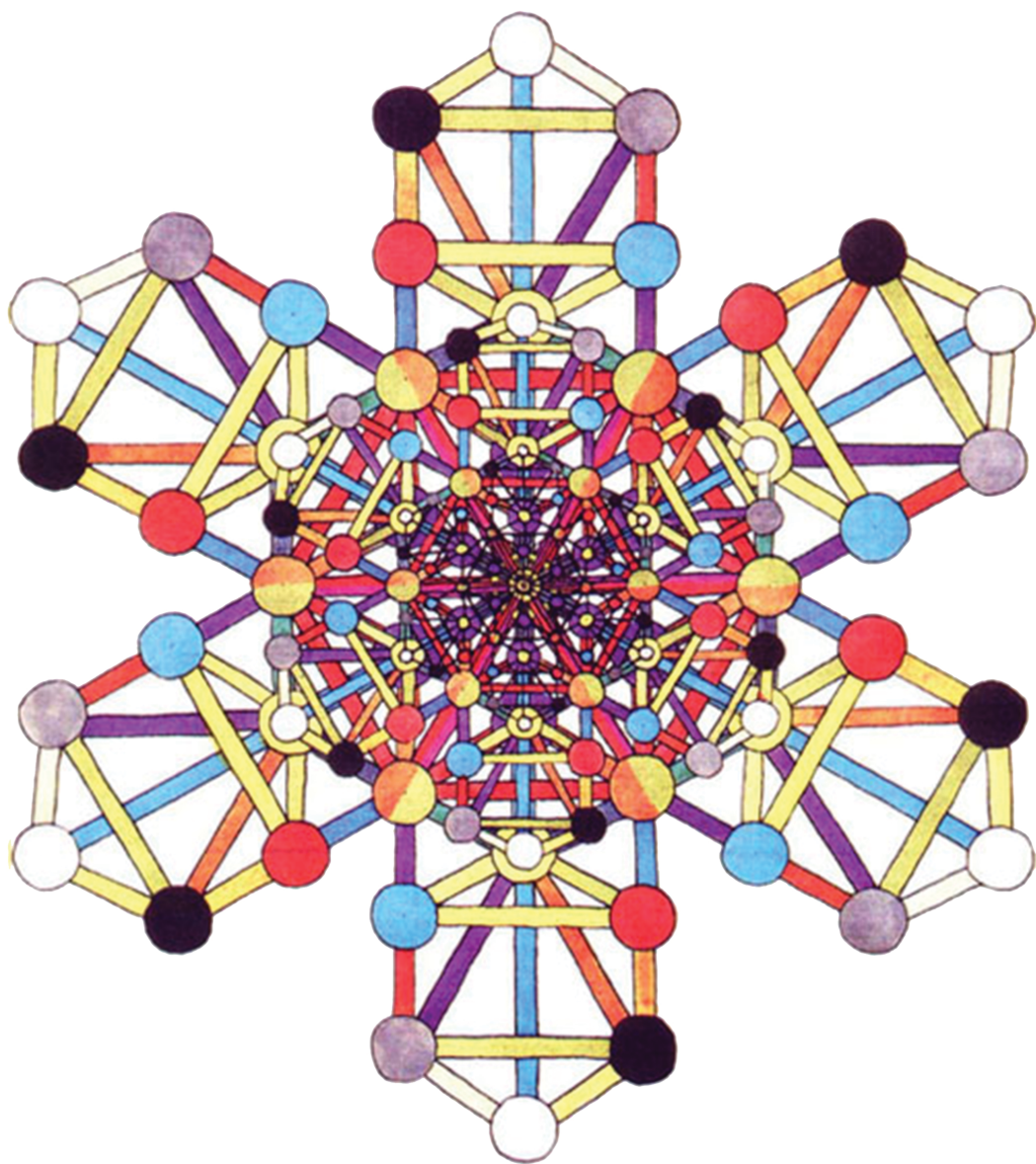
Dimus Parrhesia Press
publishing works smuggled from across the River Sambatyon
online at dimus.parrhesia.press

May the pleasantness of אֲדֹנָי our *elo'ah* be upon us;
may our handiwork be established for us — our handiwork, may it be established.
(Psalms 90:17)

Who can know all one's flaws? From hidden errors, correct me.
(Psalms 19:13)

Contents.

Translator's Note on Divine Names	iv
Preparing for and Entering Shabbat	
Minḥah for Erev Shabbat	1
Eruv Ḥatserot & Eruv Teḥumim	27
Kavvanah for Mikveh	29
Kavvanah for Shower	31
Candle Lighting	32
Teḥinot	34
Shalom Aleikhem	37
Kabbalat Shabbat	
About Kabbalat Shabbat	39
Pataḥ Eliyahu	40
Perek Shira	42
Nigun l'Asavim	64
Shir haShirim	66
Birkat haBanim	76
Kavvanah Lifnei Tefilah	77
Yedid Nefesh	79
Lekha Dodi	94
Ma'ariv l'Shabbat	
Mourner's Kaddish	104
K'Gavneh	105
Barkhu	106
Shema	108
Shabbat Amidah	120
Aleinu	133
Sefirat Ha-Omer	138
Seder Seudat Leil Shabbat	
Eyshet Ḥayyil	150
Shabbat Kiddush	152
Festival Kiddush	154
Shirim	156
Torah on Ḥesronan	168
Birkat haMazon	172
Torah on Bal Tashḥit	184
Glossary	196
Afterword	198
Acknowledgements	201
Illustrations	202



*For whomever uncovers this Siddur:
may you always seek to beautify your mitsvot.*



Divine Names.

There are a plethora of divine names and appellations used in the Tanakh, the canon of biblical literature in rabbinic Judaism, and there are even more suggestive names and circumlocutions given in the deuterocanonical and rabbinic literature. Rather than translate these names and thereby do violence to the complex of their meaning, they are provided below with a brief introduction to the deep well of associations that they may have been intended to invoke. I have also eschewed the use of the divine name “God,” both as a generic and as a stand-in solution for a gender-neutral divinity. The Divine is transgender – both male and female in its direct expression, and beyond gender in its abstraction. Where male-by-default gender is found in the Hebrew grammar, I have used the singular *Hashem*, and uppercase THEY, THEIR, THEM in preference to *he, his, him* (or *thon*). On the whole, however, I have preserved gendered pronouns when they seem significant to the narrative of the divine wedding. Only in those cases where the male or female aspect is relevant has it been retained. *Shgiyot Mi Yavin Ministarot Nakeni.*

יְהוָה	<i>Yah</i>	the Divine breath, animating all creation, pronounced “Yahhh.” (A. Waskow)
יהוה	<i>YHWH</i>	the four letter name (or in Greek, the Tetragrammaton). According to tradition “it is not written the way it is pronounced” and its pronunciation was hidden so as to protect it from irreverence. A circumlocution is used in place of its secret pronunciation—traditionally Adonai, but some choose Yah, Hashem, or Shekhina. An expression of revelation of a transcendent power in the Cosmos.
יְי		
י		
יְ		

יהוה צבאות	<i>YHVH Tsevaot</i>	a description of YHVH as the pre-eminent commander of numinous entities and cosmic forces.
אלהים	<i>Elohim</i>	the Divine acting through Nature, the “im” suffix denoting immensity rather than plurality. Also a generic term for lesser deities.
אל	<i>El, Elim</i>	the pre-eminent deity among other entities. Also a generic term.
אלוה	<i>Elo'ah</i>	the deity in relation to one's ancestors and communal, land-based identity. Also a generic term.
עליון	<i>Elyon</i>	literally, “the most high,” an epithet using the vertical metaphor in describing power through perspective.
השם, ה'	<i>HaShem, Hashema</i>	literally, “the Name,” i.e., the imminent signifier of the divine through our embodied experience of the world. It is often used as a circumlocution for the Tetragrammaton (see above), but it is also a divine name in its own right with allusions to fate and fortune.
המקום	<i>HaMaqom</i>	literally, “the place,” implying “the place of intimacy.” The divine met through contemplation.
הקדוש ברוך הוא	<i>HaQadosh barukh hu</i>	a direct reference to the vision of Isaiah 6:3 where the seraphim pronounce יהוה צבאות as thrice <i>Qadosh</i> (holy), the Cosmos filled with divine <i>kavod</i> . Creation suffused with divine spirit.
הרחמן	<i>HaRahaman</i>	literally, “the Compassionate,” from the root word <i>rehem</i> meaning womb, thus carrying both panentheistic, fecund, and feminine connotations.
אדון, אדני	<i>Adonai</i>	literally, “Master”: implying the relationship between an adept and their instructor, a servant and their master, or a liege and their lord.
שדי	<i>Shadai</i>	the aspect of the Divine relating to the organic power of fertility, abundance, and fecundity, as well as to their opposite: destruction.
הטוב	<i>HaTov</i>	literally, the Good, Bestower of Goodness, the Benevolent, the Beneficent, the Generous One
השלום	<i>HaShalom</i>	literally, the Peace. the divine as whole and complete. The precondition for expansive awareness, and consequence of devotion to Justice. <i>tsedek, tsedek tirdof!</i>
שכינה	<i>Shekhina</i>	literally, the Dwelling, i.e., the immanent Divine Presence struggling for recognition in our world. Gendered as feminine, as in the Queen of Shabbat. The perceived bifurcation of the Divine into seemingly opposite transcendent and immanent expressions is the central tragedy that esoteric Judaism seeks to resolve through experiential processes — <i>kavanot, tikkunim, and yihudot</i> (intentions, healings, and unifications), such as the Kabbalat Shabbat service.

*A Story.*¹

A young man journeys down an endless road in the company of many others. The road leads across a rocky plain where nothing grows. The sun's fire burns from morning to evening. They can't find shade or coolness anywhere. A harrowing wind stirs up huge dust clouds.

The youth is driven forward by an incomprehensible anxiety and tormented by a scorching thirst. Sometimes he asks himself or one of his traveling companions about the goal of their pilgrimage. But the answer is uncertain and tentative. He himself has forgotten why he ever set out on his journey. He's also forgotten his native land and the journey's final destination.

Suddenly, one evening he finds himself standing in a forest. Dusk sets in and all is quiet. Perhaps the evening wind sighs through the tall trees. He stands amazed but also anxious and suspicious.

He's all alone and he discovers his hearing is weak, since his ears are inflamed from the merciless light of the day. His mouth and throat are parched from the long pilgrimage. His lips are cracked, pressed together around curses and harsh words. So he doesn't hear the ripple of flowing water and doesn't notice its reflection in the dusk. He stands deaf and blind at the edge of the spring unaware of its existence. Like a sleepwalker he wanders unaware between the sparkling pools. His blind skill is remarkable and soon he's back onto the road in the burning, shadowless light.

One night by the camp fire he's seated near an old man who's telling some children about the forests and springs. The youth recalls what he's been through, but faintly and indistinctly as in a dream.

He turns to the old man, skeptical yet courteous, and asks, "Where does all this water come from?"

"It comes from a mountain whose peak is covered by a mighty cloud."

"What kind of cloud?" the youth asks.

The old man answers, "Every person carries within them hopes, fears, and longings. Every person shouts out their despair or bears it in their mind. Some pray to a particular god. Others address their cries to the void. This despair, this hope, this dream of deliverance, all these cries, all these tears, are gathered over thousands and thousands of years and condense into an unmeasurable cloud around a high mountain. Out of the cloud rain flows down the mountain forming the streams and rivers that flow through the great forests. That's how the springs are formed where you can quench your thirst, wash your badly burnt face, cool your blistered feet. Everybody has at some time heard of the mountain, the cloud, and the springs but most people anxiously remain on the dusty road in the blazing light.

1 This story is related from an unknown collection of Jewish tales by the Swedish-Jewish merchant, Isak Jacobi, as performed by Erland Josephson (1923-2012) in Ingmar Bergman's film *FANNY & ALEXANDER* (1982-1983).

“Why do they stay there?” asks the youth in great astonishment.

“I certainly don’t know,” replies the old man. “Perhaps they’ve convinced themselves and each other that they’ll reach their unknown destination by evening.”

“What unknown destination?” asks the young man.

The old man shrugs his shoulders. “In all probability the destination does not exist. It’s deception or imagination. I myself am on my way to the forests and the springs. I was there once when I was young and now I’m trying to find my way back. It’s not easy, let me tell you.”

The next morning the youth set out with the old man to seek the mountain, the cloud, the forests and the rippling springs.

‘Give thanks unto **יהוה**, for THEY are benevolent, for in the Cosmos is THEIR lovingkindness.’

—So let the redeemed of **יהוה** say, whom *Hashem* has redeemed from the hand of the adversary, and gathered them out of the lands, from the east and from the west, from the north and from the sea. They wandered in the wilderness in a desert way; they found no city of habitation. Hungry and thirsty, their soul fainted in them. Then they cried unto **יהוה** in their trouble, and *Hashem* delivered them out of their distress. And *Hashem* led them by a straight way, that they might go to a city of habitation.

Let them give thanks unto **יהוה** for his lovingkindness and for his wonder works to the descendants of Adam! For *Hashem* satisfied the longing soul and the hungry soul — they have been filled with good. Those sitting in darkness and in the shadow of death, being bound in affliction and iron — because they rebelled against the words of **אֱלֹהִים** and condemned the counsel of **עֲבִירֵי**. Therefore *Elyon* humbled their heart with travail. They stumbled and there was none to help. They cried unto **יהוה** in their trouble and *Hashem* saved them out of their distresses. *Hashem* brought them out of darkness and the shadow of death and broke their bonds in sunder.

הָדוּ לַיהוָה בִּיטוֹב
כִּי לְעוֹלָם חֶסֶדוֹ:

יֹאמְרוּ גֵאוּלֵי יְהוָה אֲשֶׁר
גָּאֵלָם מִיַּד-צָר: וּמֵאַרְצוֹת
קִבְּצָם מִמִּזְרָח וּמִמַּעֲרָב מִצָּפוֹן
וּמִיָּם: תֵּעֻזוּ בְּמִדְבָּר בִּישִׁימוֹן
דֶּרֶךְ עֵיר מוֹשֵׁב לֹא מָצְאוּ:
רָעִבִים גַּם-צִמְאִים נַפְשָׁם
בָּהֶם תִּתְעַטֵּף: וַיִּצְעֲקוּ אֶל-
יְהוָה בְּצָר לָהֶם מִמַּצְוֹקוֹתֵיהֶם
יִצִּילֵם: וַיְדַרְיֵם בְּדֶרֶךְ יִשְׁרָאֵל
לְלֶכֶת אֶל-עֵיר מוֹשֵׁב:

יִדְּדוּ לַיהוָה חֶסֶדוֹ וְנִפְלְאוֹתָיו
לִבְנֵי אָדָם: בִּי-הִשְׁבִּיעַ נֶפֶשׁ
שֹׁמֶקֶה וְנֶפֶשׁ רָעֵבָה מִלֶּא-טוֹב:
יִשְׁבִּי חֹשֶׁךְ וְצִלְמוֹת אֲסִירִי
עָנִי וּבְרוֹל: כִּי-הִמְרוּ אִמְרֵי-
אֵל וַעֲצָת עֲלִיוֹן נֶאֱצָו: וַיִּכְנַע
בַּעֲמַל לִבָּם כְּשֶׁלוּ וְאִין עֶזֶר:
וַיִּצְעֲקוּ אֶל-יְהוָה בְּצָר לָהֶם
מִמַּצְוֹתֵיהֶם יוֹשִׁיעֵם: יוֹצִיאֵם
מִחֹשֶׁךְ וְצִלְמוֹת וּמוֹסְרוֹתֵיהֶם
יִנְתֹּק:

Let them give thanks unto **יהוה** for his lovingkindness and for his wonder works to the children of humankind! For *Hashem* has broken the gates of brass and cut the bars of iron in sunder. Crazy because of the way of their transgression and afflicted because of their iniquities, their soul abhorred all manner of food and they drew near unto the gates of death. They cried unto **יהוה** in their trouble and *Hashem* rescued them from their distress. *Hashem* sent THEIR *logos* and healed them and delivered them from their graves.

Let them give thanks unto **יהוה** for his lovingkindness and for his wonder works to the children of humankind! Let them offer thanksgiving offerings and declare his works with singing. They that go down to the sea in ships, that do business in great waters — these saw the works of **יהוה** and his wonders in the deep. For *Hashem* commanded and raised the stormy wind, which lifted up the waves thereof. They ascended up to the heavens, they went down to the Deep. Their soul melted away because of trouble. They reeled to and fro and staggered like a drunken man and all their wisdom was swallowed up. They cried unto **יהוה** in their trouble and *Hashem* brought them out of their distress. *Hashem* made the storm calm so that the waves thereof were still. Then were they glad because they were quiet and *Hashem* led them unto their desired haven.

Let them give thanks unto **יהוה** for his lovingkindness and for his wonderful works to the children of humankind! Let them exalt *Hashem* also in the assembly of the people and praise *Hashem* in the seat of the elders. *Hashem* turns rivers into a wilderness and watersprings into a thirsty ground; a fruitful land into a salt waste, for the wickedness of them that dwell therein. *Hashem* turns a desert into a pool of water, and a

יִדְּוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו
לְבַנֵּי אָדָם: כִּי־שָׁבַר דְּלָתוֹת
נְחֹשֶׁת וּבְרִיחַי בְּרָגֹל גִּדָּע: אֲוִלִים
מִדְּרֹךְ פֶּשַׁע וְיַמְעוֹנוֹתֵיהֶם יִתְעַנּוּ:
כָּל־אָכַל תִּתְעַב נַפְשָׁם וַיִּגְעוּ
עַד־שַׁעְרֵי מוֹת: וַיִּזְעְקוּ אֶל־יְהוָה
בְּצָר לָהֶם מִמַּצְקוֹתֵיהֶם יוֹשִׁיעֵם:
יִשְׁלַח דָּבָרוֹ וַיִּרְפָּאֵם וַיַּמְלֵט
מִשְׁחִיתוֹתָם: (ז)

יִדְּוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו
לְבַנֵּי אָדָם: (ז) וַיִּזְבְּחוּ וּבָחִי
תוֹדָה וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה:
(ז) יוֹרְדֵי הַיָּם בְּאִנּוֹת עָשִׂי
מְלָאכָה בַּמַּיִם רַבִּים: (ז) הָמָּה
רָאוּ מַעֲשֵׂי יְהוָה וְנִפְלְאוֹתָיו
בַּמַּצּוֹלָה: (ז) וַיֹּאמֶר וַיַּעֲמֵד רוּחַ
סַעְרָה וַתְּרוֹמֶם גְּלִיו: (ז) יַעֲלוּ
שָׁמַיִם יִרְדּוּ תְּהוֹמוֹת נַפְשָׁם
בְּרָעָה תִתְמוֹגַג: יִחוּגוּ וַיִּנּוּעוּ
כַּשֶּׁבֶר וְכָל־חֲכֻמָּתָם תִּתְבַּלֵּעַ:
וַיִּזְעְקוּ אֶל־יְהוָה בְּצָר לָהֶם
וּמִמַּצְקוֹתֵיהֶם יוֹצִיאֵם: יִקֶּם
סַעְרָה לְדָמָמָה וַיִּחָשׂוּ גְלִיָּהֶם:
וַיִּשְׁמְחוּ כִי־יִשְׁתַּקּוּ וַיִּנָּחֵם אֶל־
מִחוּז חֲפָצָם:

יִדְּוּ לַיהוָה חֲסֵדוֹ וְנִפְלְאוֹתָיו
לְבַנֵּי אָדָם: וַיִּרְמְמוּהוּ בִקְהָל־
עָם וּבְמוֹשָׁב זִקְנִים יִהְלִלוּהוּ:
יֵשׁם נְהָרוֹת לְמִדְבָּר וּמִצְאֵי
מַיִם לְצִמְאוֹן: אֲרָץ פָּרִי לְמִלְחָה
מִרְעֵת יֹשְׁבֵי בָּהּ: יֵשׁם מִדְבָּר
לְאִגֹּם־מַיִם וְאֲרָץ צִיָּה לְמִצְאֵי
מַיִם: וַיּוֹשֶׁב שָׁם רַעֲבִים וַיְכַוְּנוּ

* *Shimush Tehillim* recommends Psalms 107 for relief from fevers.

dry land into watersprings. There *Hashem* makes the hungry to dwell and they establish a city of habitation, sow fields, and plant vineyards which yield fruits of increase. *Hashem* blesses them also, so that they are multiplied greatly, and suffers not the animals in their care to decrease; they are [only] diminished and dwindle away through predation and sorrow. *Hashem* pours contempt upon princes and causes them to wander in the waste where there is no way. Yet *Hashem* sets the needy on high from affliction and makes their families like a flock. The upright see it and are glad; and all iniquity shuts its mouth. Whosoever is wise, let them observe these things and let them consider the lovingkindness of יהוה.*

עיר מושב: ויזרעו שדות
ויטעו כרמים ויעשו פרי
תבואה: ויברכם וירבו מאד
ובהמתם לא ימעטו: וימעטו
וישחו מעצר רעה ויגון: (ז)
שפד בוז על-נדיבים ויתעם
בתהו לא-דרך: וישגב אביון
מעוני וישם כצאן משפחות:
יראו ישנים וישמחו וכל-
עולה קפצה פיה: מייחם
וישמר-אלה ויתבוננו חסדי
יהוה:

לשם יחוד קודשא בריך הוא ושכינתה, בדחילו ורחימו, ורחימו ודחילו, ליחדא
שם יוד ה"י בוא"ו ה"י ביחודא שלים בשם כל ישראל. הנה אנחנו באים להתפלל
תפלת מנחה, שתקן יצחק אבינו עליו השלום, עם כל המצות הפלולות בה, לתקן
את שרשה במקום עליון, לעשות נחת רוח ליוצרנו ולעשות רצון בוראנו. ויהי נעם
אדני אלהינו עלינו ומעשה ידינו כוננה עלינו ומעשה ידינו כוננה:

For the sake of the unification of the blessed Holy One and their Presence — with reverence and love and love and reverence — to unify the Name *Yud Hey* with *Vav Hey* in a perfect unity in the name of all Yisra'el. We hereby come to pray the Minḥah prayer that was instituted by our patriarch Yitshak, may peace be upon him, with all the commandments contained therein to rectify its source in a place on high, to give pleasure to the one who formed us, and to fulfill the will of our creator. May the pleasantness of אדני our *elo'ah* be upon us; may our handiwork be established for us — our handiwork, may it be established (Psalms 90:17).

For the Leader; upon the Gittit. A Psalm
of the sons of Korah. How lovely are your
dwellings, יהוה צבאות! My soul yearns, yea,
even pines for the courts of יהוה; my heart
and my flesh sing for joy unto the living אל.
Yea, the sparrow has found a home, and the
swallow a nest for herself, where she may lay
her fledglings upon your altars, יהוה צבאות, my
king and my *elo'ah*. Content are they that dwell
in your house; they are ever praising you. *Selah!*
Content is the one whose strength is in you; in
whose heart are the pilgrim highways. Passing
through the valley of Bakha they make it a

למנצח על-הגתית לבני-קרח
מזמור: מה-ידידות משכנותיך יהוה
צבאות: נכספה וגם-כלתה ונפשי
לחצרות יהוה לבי ובשרי ירננו
אל אל-חי: גם-צפור ו מצאה בית
ורדרו ו קן לה אשר-שתה אפרחיה
את-מזבחותיך יהוה צבאות מלכי
ואלה: אשרי יושבי ביתך
עוד יהללוך סלה: אשרי
אדם עוזלו בך מסלות בלבבם:
עברי ו בעמק הבקא מעין ישייתוהו

place of springs; yea, the early rain clothes it with blessings. They go from strength to strength, every one of them appears before אלהים in Tsiyon.

יהוה אלהים צבאות, hear my prayer; give ear, *elo'ah* of Ya'akov. *Selah!* Behold, אלהים our shield, and look upon the face of your anointed. For a day in your courts is better than a thousand; I had rather stand at the threshold of the house of my *elo'ah*, than to dwell in the tents of wickedness. For יהוה אלהים is a sun and a shield; יהוה gives grace and *kavod*; No good thing will Hashem withhold from them that walk uprightly. יהוה צבאות, content is the person who trusts in you. (Psalms 84)¹

And יהוה spoke unto Moshe, saying: Command the children of Yisra'el, and say unto them:

My food which is presented unto me for offerings made by fire, of a sweet savour unto me, shall you observe to offer unto me in its due season.

And you shall say unto them: "This is the offering made by fire which you shall bring unto יהוה:

male lambs of the first year without blemish, two day by day, for a continual burnt-offering. The one lamb shall you offer in the morning, and the other lamb shall you offer at dusk; and the tenth part of an *ephah* of fine flour for a meal-offering, mingled with the fourth part of a *hin* of beaten oil. It is a continual burnt-offering, which was offered in mount Sinai, for a sweet savour, an offering made by fire unto יהוה. And the drink-offering thereof shall be the fourth part of a *hin* for the one lamb; in the holy place shall you pour out a drink-offering of strong drink unto יהוה. And the other lamb shall you present at dusk; as the meal-offering of the morning, and as the drink-offering thereof, you shall present it, an offering made by fire, of a sweet savour unto יהוה. (Numbers 28:1-8)

גם-בְּרָכוֹת יַעֲטֶה מִזֶּה: יִלְכוּ
מִחֵיל אֶל-חֵיל יִרְאֶה אֶל-אֱלֹהִים
בְּצִיּוֹן: יְהוָה אֱלֹהִים צְבָאוֹת
שְׁמַעַה תִּפְלְתִי הַאֲזִינָה אֵלַי
יַעֲקֹב סֵלָה: מִגִּנְנוּ רֵאָה אֱלֹהִים
וְהִבֵּט פָּנָי מִשִּׁיחָךְ: כִּי טוֹב-לִי
בַּחֲצִיד מֵאֶלֶף בַּחֲרָתִי הַסֶּתֶרֶף
בְּבֵית אֱלֹהֵי מְדוּר בְּאֶהֱלִי-רָשָׁע:
כִּי שֹׁמֵשׁ וּמִגֵּן יְהוָה אֱלֹהִים חֵן
וְכָבוֹד יִתֵּן יְהוָה לֹא יִמְנַע-טוֹב
לְהֹלְכִים בְּתַמִּים: יְהוָה צְבָאוֹת
אֲשֶׁר־יֵאָדָם בְּטַח בְּךָ:

וַיֹּדְבֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
צוּ אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם אֶת-קִרְבְּנִי לַחֲמִי לַאֲשִׁי
רִיחַ נִיחֹחַ תִּשְׁמְרוּ לְהַקְרִיב לִי
בְּמוֹעֵדוֹ: וְאָמַרְתָּ לָהֶם זֶה הָאִשָּׁה
אֲשֶׁר תִּקְרִיבוּ לַיהוָה כִּבְשִׁים
בְּנִי-שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם
עֹלָה תָמִיד: אֶת-הַכֶּבֶשׂ אֶחָד
תַּעֲשֶׂה בִּבְקָר וְאֵת הַכֶּבֶשׂ הַשְּׁנִי
תַּעֲשֶׂה בֵּין הָעֶרְבִים: וְעִשִּׂירִית
הָאִיֶּפֶה סֹלֶת לַמִּנְחָה בְּלוּלָה
בְּשֶׁמֶן כֹּתֵית רְבִיעֵת הַהֵין: עֹלֹת
תָּמִיד הָעֹשִׂיָה בִּקְרִי סִנִּי לְרִיחַ
נִיחֹחַ אִשָּׁה לַיהוָה: וְנִסְכּוֹ רְבִיעֵת
הַהֵין לַכֶּבֶשׂ הָאֶחָד בִּקְדָשׁ הַסֹּד
נִסְךְ שֶׁכֶר לַיהוָה: וְאֵת הַכֶּבֶשׂ
הַשְּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים
כַּמִּנְחָת הַבֶּקָר וְנִסְכּוֹ תַעֲשֶׂה
אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה:

¹ *Shimush Tehillim*: When a man, through a severe and protracted illness, has acquired a repulsive, disgusting and bad odor, he should pronounce this Psalm with the prescribed holy name of *Av*, which means Father, over a pot of water upon which the sun never shone, and then pour the water all over himself, and then the bad smell will leave him.

תָּנִיָא: אָמַר רַבִּי יִשְׁמַעֲאֵל בֶּן אֱלִישָׁע: פַּעַם אַחַת, נִכְנַסְתִּי לְהַקְטִיר קֶטֶר לְפָנֵי וְלַפְּנִים, וְרֵאִיתִי אֲכַתְרִיאֵל יְהִי יְיָ צְבָאוֹת, שֶׁהוּא יוֹשֵׁב עַל כִּסֵּא רִם וְנִשְׂא, וְאָמַר לִי: יִשְׁמַעֲאֵל בְּנִי, בְּרַכְנִי! אָמַרְתִּי לוֹ: יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁיִּכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסְךָ, וְיִגּוּלוּ רַחֲמֶיךָ עַל מַדּוּתֶיךָ, וְתִתְּנֶה עִם בְּנֶיךָ בְּמַדַּת הַרְחָמִים, וְתִכְבֵּס לָהֶם לְפָנִים מִשׁוֹרַת הַדִּין. וְנִעֲנֶה לִי בְּרֹאשׁוֹ. וְקָא מִשְׁמַע לֵן שְׁלֵא תְהָא בְּרַכַּת הַדִּיּוּט קֵלָה בְּעֵינֶיךָ.

It was taught in a *baraita* that Rabbi Yishma'el ben Elisha, the Kohen Gadol, said: Once, on Yom Kippur, I entered the innermost sanctum, the Holy of Holies, to offer incense, and in a vision I saw אַכְתְּרִיאֵל יְהִי יְהוָה צְבָאוֹת, seated upon a high and exalted throne (Cf. Isaiah 6). And THEY said to me: “Yishma'el, my son, bless me.” I said to them: “May it be your will that your mercy overcome your wrath, and may your mercy prevail over your other attributes, and may you act toward your children with the attribute of mercy, and may you enter before them beyond the letter of strict justice.” THEY nodded their head and accepted the blessing. This event teaches us that you should not take the blessing of an ordinary person lightly. [If Hashem asked for and accepted a human's blessing, all the more so that a human being must value the blessing of another human being.] (Berakhot 7a)

It is you who are יְהוָה our *elo'ah*, before whom our ancestors burned the incense spices during the time that the Holy Temple stood, as you commanded them through Moshe, your prophet, as it is written in your Torah:

And יְהוָה said unto Moshe: “Take unto you sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense; of each shall there be a like weight. And you shall make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy. And you shall beat some of it very fine, and put of it before the testimony in the tent of meeting, where I will meet with you; it shall be unto you most holy” (Exodus 30:34-36). It is also written: “And Aharon shall burn the incense of fragrant spices on the altar every morning; when he dresses the lamps, he shall burn it. And when Aharon lights the lamps at dusk, he shall again burn it; this is a perpetual incense-offering before יְהוָה throughout your generations” (Exodus 30:7-8).

The Rabbis taught in a *baraita*: How was the compounding of the incense performed? The [annual amount of] incense weighed 368 *manim*: 365 corresponding to the number of the days of the solar year, one *maneh* for each day — half a *maneh* of incense being offered in

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קֶטֶר הַסַּמִּים בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ קַיָּם, בְּאֶשֶׁר צִוִּית אֹתָם עַל יַד מֹשֶׁה נְבִיאָךְ כְּכַתּוּב בְּתוֹרָתְךָ:

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה קַח לְךָ סַמִּים נָטָף וְשִׁחֲלֹת וְחִלְבֵּנָה סַמִּים וְלִבְנָה וָכַה בַּד בְּבַד יְהִיָּה: וְעָשִׂיתָ אֹתָהּ קֶטֶר רִקַּח מַעֲשֶׂה רוּקַח מִמֶּלֶח טָהוֹר קָדָשׁ: וְשִׁחֲקֶתָ מִמֶּנָּה הִדֵּק וְנִתְּתָה מִמֶּנָּה לְפָנֵי הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אֶנְעֵד לְךָ שְׁמָה קָדָשׁ קְדָשִׁים תִּהְיֶה לָכֶם: וְנֹאמַר: וְהִקְטִיר עָלָיו אַהֲרֹן קֶטֶר סַמִּים בִּבְקָר בַּהֲיִטִּיבוֹ אֶת הַנֵּרוֹת יְקִטִּירָנָה: וּבַהֲעֵלֶת אַהֲרֹן אֶת הַנֵּרוֹת בֵּין הָעֲרֵפִים יִקְטִירָנָה קֶטֶר תָּמִיד לְפָנֵי יְהוָה לְדֹרֹתֵיכֶם:

תָּנוּ רַבָּנָן, פְּטוּם הַקֶּטֶר כִּיצַד, שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וּשְׁמוֹנֶה מֵנִים הֵיוּ בָּהּ, שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחֲמִשָּׁה כְּמִנְיָן יְמוֹת הַחֹמֶה מְנָה בְּכָל יוֹם, מִתְּחִילָתוֹ בִּבְקָר וּמִתְּחִילָתוֹ

the morning and half in the afternoon — and of the surplus three *maneh* the high priest took two handfuls [to the Holy of Holies] on Yom Kippurim. These were ground again in a mortar on the eve of Yom Kippurim so as to make the incense extremely fine. The incense was composed of the following eleven spices:

1.	balm	70 maneh
2.	onycha	70 maneh
3.	galbanum	70 maneh
4.	frankincense	70 maneh
5.	myrrh	16 maneh
6.	cassia	16 maneh
7.	spikenard	16 maneh
8.	saffron	16 maneh
9.	costus	12 maneh
10.	aromatic bark	3 maneh
11.	cinnamon	9 maneh

[Added to the spices were] nine *kabs* of Karsina lye. Three *se'ah* and three *kab* of Cyprus wine — if Cyprus wine could not be obtained, strong white wine might be substituted for it — a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient].

It was taught in a *baraita*: Rabbi Natan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out one of its required ingredients, he was subject to the penalty of death.

Rabban Shimon ben Gamliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though urine might have been suitable for that purpose, it was not decent to bring it into the Temple.

בָּעֶרְבֹ, וּשְׁלֹשָׁה מִנִּים יִתְּרִים שְׁמֵהֶם
מִכְּנִיסִים בָּהֶן גְּדוּל וְנוֹטֵל מֵהֶם מֵלֵא
חֲפָנָיו בְּיוֹם הַכִּיפּוּרִים, מִחֲזִירָן
לְמִכְתָּשֶׁת בָּעֶרְבֹ יוֹם הַכִּיפּוּרִים כְּדִי
לְקַיֵּם מִצְוֹת דָּקָה מִן הַדָּקָה וְאַחַד
עֶשֶׂר סִמָּנִים הָיוּ בָּהּ וְאֵלּוּ הֵן:

הַצִּירִי
וְהַצְּפוֹרָן
וְהַחֲלָבָנָה
וְהַלְבוֹנָה מִשְׁקָל שִׁבְעִים שִׁבְעִים מָנָה.
מֹזֶר
וְקִצְיָעָה
וּשְׁבִלַת גֶּרֶד
וְכִרְכֹּם מִשְׁקָל שִׁשָּׁה עֶשֶׂר שִׁשָּׁה עֶשֶׂר מָנָה.
הַקֶּשֶׁט שְׁנַיִם עֶשֶׂר
קְלוֹפֶה שְׁלִישָׁה
קְנָמוֹן תִּשְׁעָה

בוֹרִית כְּרִשְׁיָנָה תִּשְׁעָה קָבִין, יֵין
קִפְרִיסִין סְאִין תֵּלֶת וְקָבִין תֵּלֶת, וְאֵם
לֹא מִצָּא יֵין קִפְרִיסִין, מִבֵּיא
חֲמֹר חֹרֶר עֲתִיק. מֶלֶח סְדוֹמִית רֹבֵעַ,
מִעֲלָה עֶשֶׂן כָּל שְׁהוּא.

רַבִּי נָתַן הַבְּבִלִי אוֹמֵר: אִף כֶּפֶת
הֵיִרְדָן כָּל שְׁהִיא, אִם נָתַן בָּהּ
דִּבְשׁ פֶּסְלָה, וְאִם חֲסֵר אַחַת מִכָּל
סִמָּמָנֶיהָ, חֵיב מִיתָה:

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַצִּירִי
אֵינוֹ אֶלָּא שֶׁרֶף הַנוֹטֵף מִעֲצֵי הַקֶּסֶף.
בוֹרִית כְּרִשְׁיָנָה לָמָּה הִיא בָּאָה, כְּדִי
לְשִׁפּוֹת בָּהּ אֶת הַצְּפוֹרָן, כְּדִי שְׁתֵּהָא
נָאָה. יֵין קִפְרִיסִין לָמָּה הוּא בָּא, כְּדִי
לְשִׁרּוֹת בּוֹ אֶת הַצְּפוֹרָן, כְּדִי שְׁתֵּהָא
עֹזָה. וְהִלָּא מִי רְגָלִים יָפִין לָהּ, אֶלָּא
שְׂאִין מִכְּנִיסִין מִי רְגָלִים בְּמִקְדָּשׁ
מִפְּנֵי הַכְּבוֹד:

It has been taught: Rabbi Natan says: While the priest was grinding the incense, he would recite the mantra: *Hadek Hetiv, Hetiv Hadek* (“Grind it very fine, very fine grind it,”) because the [rhythmic] sound is beneficial for the compounding of the spices. If he compounded half [the required amount], it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually]. Rabbi Yehudah says: The general rule is that if it was compounded in the correct proportion, then half [the required amount] is fit for use, but if one left out any of its ingredients he would be liable to the penalty of death.

Bar Kappara taught: Once in sixty or seventy years a total of half the required amount came from the accumulate surpluses [the extra three *maneh* of which the Kohen Gadol took two handfuls on Yom Kippurim]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of fruit-honey, nobody could have resisted its aroma. Then why was no fruit-honey mixed with it? Because the Torah says: “You shall not present any leaven or honey as a fire-offering to יהוה” (Leviticus 2:11).

יהוה is with us; the *elo'ah* of Yaakov is our sanctuary. *Selah!* יהוה זבאות, content is the one who trusts in you. יהוה, grant victory! May the King answer us on the day we call. You are my shelter; from the foe you will preserve me; with songs of deliverance you will surround me (Psalms 46:8; 84:13; 20:10; 32:7). The offering of Yehudah and Yerushalayim will be pleasing to יהוה, as in the days of old and as in bygone years. (Malachi 3:4)

תנ"א, רבי נתן אומר: כשהוא שוחק, אומר הדק היטב, היטב הדק, מפני שהקול יפה לבשרים. פטמה לחצאין כשרה: לשליש ולרביע, לא שמענו. אמר רבי יהודה: זה הכלל אם כמדתה כשרה לחצאין, ואם חסר אחת מכל סממניה, חזיב מיתה.

תני בר קפרא: אחת לששים או לשבעים שנה היתה באה של שירים לחצאין. ועוד תני בר קפרא: אלו היה נותן בה קרטוב של דבש, אין אדם יכול לעמד מפני ריחה. ולמה אין מערבין בה דבש, מפני שהתורה אמרה: כי כל שאר וכל דבש לא תקטירו ממנו אשה ליהוה:

יהוה צבאות עמנו משגב לנו אלהי יעקב סלה: יהוה צבאות אשרי אדם בטח בך: יהוה הושיעה המלך יעננו ביום קראנו: אתה סתר לי מצר תצרכני רני פלט תסובבני סלה: וערבה ליהוה מנחת יהודה וירושלם בימי עולם ובשנים קדמיות:

ונראה החיות והנה אופן אחד בארץ אצל החיות לארבעת פניו (יחזקאל א:טו): אמר ר' אלעזר מלאך אחד שהוא עומד בארץ וראשו מגיע אצל החיות במתניתא תנא סנדלפון שמו הגבוה מחברו מהלך חמש מאות שנה ועומד אחורי המרכבה וקושר כתרים לקונו איני והכתוב ברוך כבוד ה' ממקומו (יחזקאל ג:ב) מכלל דמקומו ליכא דידע ליה דאמר שם אתגא ואול ויתב ברישיה.

“As I gazed on the creatures, I saw one wheel on the ground near the four-faced creatures” (Ezek. 1:15). Said Rabbi Eleazar: This is a certain angel who stands on the earth and whose head reaches near the *hayyot*. It is taught in a Mishnah that Sandalphon is his name and he is taller than his companion by five hundred years’ distance. He stands behind the *merkavah* and binds (QoSheR) crowns for his Master. Indeed? But does Scripture not say “Blessed is the *kavod* of יהוה from their place” (Ezekiel 3:12), indicating that nobody [including the angels, who speak this verse] knows *Hashem’s* place? Rather [Sandalphon] recites a name over the crown and it goes and seats itself on *Hashem’s* head. (Hagigah 13b)

אשרי תמימי-דרך ההלכים בתורת יהוה:
 אשרי נצרי עדתיו בכל-לב וירשוהו: (תהלים קיט:א-ב)
 אשרי אדם עז-לו בך מסלות בלבבם: (תהלים פד:ו)
 אשרי העם יודעי תרועה יהוה באור-פניו יהלכון: (תהלים פט:טו)
 אשרי ו תבחר ותקרב ישכן חצריך גשבעה בטוב ביתך קדש היכלך: (תהלים סח:ה)
 אשרי אדם לא יחשב יהוה לו עון ואין ברוחו רמיה: (תהלים לב:ב)
 אשרי נשוי-פשע בסוי חטאה: (תהלים לב:א)
 אשרי-האיש אשר ו לא הלך בעצת רשעים
 ובדרך חסאים לא עמד ובמושב לצים לא ישב: (תהלים א:א)
 אשרי שמרי משפט עשה צדקה בכל-עת: (תהלים קו:ג)

אשרי יושבי ביתך עוד יהללך סלה: (תהלים פד:ה)
 אשרי העם שפכה לו אשרי העם שיהוה אלהיו: (תהלים קמד:טו)

תהלה לך

אֲרֹמֶמְךָ אֱלֹהֵי הַמֶּלֶךְ וּבִרְכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:
 בְּכָל-יוֹם אֲבָרְכֶךָ וְאֶחֱלֶה שְׁמֶךָ לְעוֹלָם וָעֶד:
 גָּדוֹל יְהוָה וּמְחַלֵּל מַאֵד וְלֹגְדָתוֹ אֵין חֶקֶר:
 דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וּגְבוּרָתֶיךָ יִגִּידוּ:
 הָדָר כְּבוֹד הוֹדֶךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וְעֲזֹנוּ נִזְרָאֲתֶיךָ יֹאמְרוּ וּגְדוּלַּתֶיךָ וּגְדוּלַּתְךָ אֶסְפְּרָנָה:
 זָכָר רַב-טוֹבָךָ יִבְעִי וְצִדְקָתְךָ יִרְנְנוּ:
 חֲנֹן וְרַחוּם יְהוָה אֲרֹךְ אֲפִים וּגְדֹל-חֶסֶד:
 טוֹב-יְהוָה לְכָל יֹרְחָמִיו עַל-כָּל-מַעֲשָׂיו:
 יוֹדוֹךָ יְהוָה כָּל-מַעֲשִׂיךָ וְחִסְדֶּיךָ יִבְרַכְּכָה:
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרָתְךָ יִדְבְּרוּ:
 לְהוֹדִיעַ לְבָנֶי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הָדָר מַלְכוּתוֹ:
 מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר:
 פָּלוּ כָל-אוֹיְבֶיךָ יְהוָה וְכָל-גְּבוּרָתָם בָּלְעוּ:
 סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלָאִים וְזוֹקֵף לְכָל-הַכְּפוּפִים:
 עֵינֵי-כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן-לָהֶם אֶת-אֲכֻלָּם בְּעֵתוֹ:
 פֹּתַח אֶת-יְדֶיךָ וּמִשְׁפִּיעַ לְכָל-חַי רָצוֹן:
 צִדִּיק יְהוָה בְּכָל-דְּרָכָיו וְחֹסִיד בְּכָל-מַעֲשָׂיו:
 קְרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמַת:
 רָצוֹן-יִרְאִיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעַם:
 שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד:
 תַּהֲלֵת יְהוָה יִדְבָּר-פִּי וּבִרְךָ כָּל-בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד:
 וְאַנְחֵנוּ וּנְבָרְךָ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּ-יְהוָה: (תהלים קטו:קח)

Blessed are they upright in the path, who walk with the teaching of יהוה.
 Blessed are they who keep their testimonies, who seek *Hashem* with all their attention.
 Blessed is the one who finds refuge in you, whose mind is on the [pilgrim] highways.
 Blessed are the people that know the joyful *yawp*;
 they walk, יהוה, in the light of your countenance.
 Blessed is the one whom you choose and bring near that they may dwell in your courts;
 may we be satisfied with the goodness of your house, the holy place of your Temple!
 Blessed is the one whom יהוה does not hold guilty, and in whose spirit there is no deceit.
 Blessed are they whose transgression is forgiven, whose sin is covered over.
 Blessed is the one who has not followed the counsel of the wicked,
 or taken the path of sinners, or joined the company of the insolent.
 Blessed are those who act justly, who are righteous at all times.

Blessed are those who dwell in your house; they forever praise you. *Selah!*
 Blessed are the people who have it so; content are the people whose *elo'ah* is יהוה.

*A Tehillah, of David.*²

I shall exalt you, my majesty אֶלֹהֵי; I will bless your name in the cosmos forever. Every day will I bless you; I will praise your Name in the cosmos forever. Tremendous is יהוה and greatly praised; there is no end to contemplating *Hashem's* immensity.

One generation to another shall praise your deeds and recount your powerful acts, and I shall relate the beauty of your resplendent majesty and epics of your wonders. They shall declare the strength of your awesome deeds, and I shall tell of your greatness. The memory of your abundant goodness shall they express, and of your righteousness shall they sing.

Gracious and compassionate is יהוה, withholding wrath and exceeding in lovingkindness. יהוה is benevolent to all and *Hashem's* compassion is upon all of THEIR creations. All of your works, יהוה, shall praise you and your lovingkindnesses shall bless you.

The resplendence of your kingdom shall they proclaim and your strength shall they declare, in order to make known to humanity the power and the radiant spirit of *Hashem's* beautiful kingdom. Your kingdom is a kingdom over the Cosmos and your reign across all the generations. [All your enemies fell down, יהוה, and all their might was swallowed up.³] יהוה supports all the fallen and straightens all the bent. The eyes of all aspire to you, and you provide their sustenance in its time. **You open your hand and satisfy the desire of every living being.**

Righteous is יהוה in all their ways and kind in all their acts. Near is יהוה to all who reach out to *Hashem*, to all who call upon THEIR Name in truth. *Hashem* will do the will of those who fear THEM; *Hashem* will hear their outcry and save them. יהוה guards all of THEIR lovers; all of the wicked will *Hashem* destroy.

My mouth will speak the praise of יהוה, and all creatures will bless THEIR holy Name in the cosmos forever. And we will bless You, יה, from now until the end of the cosmos! Hallelu יה!

² *Shimush Tehillim* reports that Psalms 145 (with Psalms 144) is propitious as a ward against apparitions and dangerous spirits.

³ In an allusion to the descent of the *Nephilim* and the corruption they brought upon the generation of the Flood, the *aleph-bet* acrostic is broken at this point in the Masoretic text by the absence of a verse for the *nun*. The text for the *nun* here is brought from the Chronicle of Gad the Seer.

Exalted and hallowed

is the great Name (*Amen!*)

in the cosmos which *Hashem* created at will!

May *Hashem* establish THEIR Kingdom

during your lifetime, and during your days,

and during the lifetimes of the entire House of Yisra'el

speedily and very soon!

And so we say, *Amen!*

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמִיָּה רַבָּא (אָמֵן)

בְּעֶלְמָא דְּבָרָא כְּרֵעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיָמֵינוּ

וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל

בְּעִגְלָא וּבְזִמָּן קָרִיב:

וְאָמְרוּ אָמֵן: (אָמֵן)

May the Great Name be blessed

in this Cosmos, in every world, in all times!

Blessed, praised, glorified,

exalted, extolled,

honored, adored and lauded

be the Name of the blessed Holy One (*brikh hu!*)

above and beyond all the blessings, hymns,

praises and consolations

that are uttered in the cosmos!

And so we say, *Amen!*

יְיָ יִהְיֶה שְׁמִיָּה רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֲלָמֵיָא

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמִיָּה דְּקֻדְשָׁא (בְּרִיךְ הוּא)

לְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירָתָא

תְּשַׁבְּחָתָא וְנַחֲמָתָא

דְּאָמְרִין בְּעֶלְמָא:

וְאָמְרוּ אָמֵן: (אָמֵן)

Take three steps backward out of this world.

My master, open my lips

Take three steps forward before your Master seated upon a high and lofty throne. Cf. Isaiah 6:1-8

that my mouth may declare your praise.

אֲדֹנָי שְׁפָתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ

כִּי לֹא-תַחֲפֹץ זֶבַח וְאַתָּנָה עֹלָה לֹא תִרְצֶה:

וּבְחֵי אֱלֹהִים רוּחַ נִשְׁבְּרָה לִב־נִשְׁבֵּר וְנִדְבָה אֱלֹהִים לֹא תִבּוֹה:

You do not want me to bring animal sacrifices; you do not desire burnt offerings;

True sacrifice to אֱלֹהִים is a diminished self. You will not despise, אֱלֹהִים,

a contrite and shattered complacency. (Psalms 51:17-19)

Take a full breath in between each word. Invoke a blessing for protection in the merit of our ancestors before the divine presence seated on their Throne of *Kavod*.

Blessed are you,

יהוה our *elo'ah*

and *elo'ah* of our forefathers & foremothers,

elo'ah of Avraham & Sarah,

elo'ah of Yitshak & Rivkah,

and *elo'ah* of Yaakov,

Leah & Zilpah,

Raḥel & Bilhah,) — האל

— האל

great,

mighty,

and terrifying

אל עליון —

who bestows sweet lovingkindnesses,

who beholds all things,

who remembers the lovingkindness of the sages

and who will bring a redeemer

to their children's children

for the sake of THEIR Name, with love.

ברוך אתה

יהוה אלהינו

ואלהי אבותינו ואמותינו,

אלהי אברהם ושרה,

אלהי יצחק ורביקה,

ואלהי יעקב

ולאה וזלפה

רחל ובלהה

האל

הגדול

הגבור

והנורא

אל עליון,

גומל חסדים טובים,

קונה הכל,

וזוכר חסדי אבות,

ומביא גואל

לבני בניהם

למען שמו באהבה:

Between Rosh HaShana and Yom Kippur add:

Remember us for life,

Majesty who delights in life,

and inscribe us in the book of life,

for your sake, living אלהים.

בעשרת ימי תשובה:

זכרנו לחיים

מלך חפץ בחיים

וכתבנו בספר החיים

למענה אלהים חיים:

Majesty,

Helper,

Savior,

and Shield.

ומגן:

מלך

עוזר

מושיע

Blessed are you, יהוה, Avraham's shield.

ברוך אתה יהוה מגן אברהם:

Progressively traverse the distance between *El Elyon* as a deity which is *melekh* (majesty), *ozar* (helper), *moshia* (rescuer), and ultimately as *magen* (shield) – a deity which is as close and caring as an aura of preservation around your entire body.

You, Master, are mighty in the cosmos,
 you revive the dead,
 you have the power to save.

אתה גבור לעולם אדני,
 מחיה מתים
 אתה רב להושיע:

From Passover until the end of Sukkot:
 You cause the dew to drop

בין פסח עד סוכות:
 מוריד הטל:

From the end of Sukkot until the eve of Passover:
 You cause the wind to blow
 and the rain to fall.

בין שמיני אצרת עד פסח:
 משיב הרוח
 ומוריד הגשם:

You sustain the living with loving-kindness.
 You revive the dead
 with great compassion,
 you support the falling,
 heal the sick,
 liberate the captive,
 and keep faith with those
 who sleep in the dust.

מכלכל חיים ברחמים,
 מחיה מתים
 ברחמים רבים,
 סומך נופלים,
 ורופא חולים,
 ומתיר אסורים,
 ומקים אמונתו
 לישיני עפר.

Who is like you,
Ba'al Gevurot?!
 Who resembles you?
 A King who puts to death,
 restores to life,
 and causes salvation to flourish?

מי כמוך
 בעל גבורות
 ומי דומה לך,
 מלך ממית
 ומחיה
 ומצמיח ישועה:

Between Rosh HaShana and Yom Kippurim add:
 Who is like you, source of compassion,
 remember your creation for life in mercy.

בין ימים נוראים:
 מי כמוך אב הרחמן
 זוכר יצוריו לחיים ברחמים:

And you are certain to revive the dead.
 Blessed are you, יהוה,
 who revives the dead.

ונאמן אתה להחיות מתים.
 ברוך אתה יהוה
 מחיה המתים:

והחיות רצוא ושוב כמראה הבקק: וארא החיות והנה אופן אחד בארץ אצל
 החיות לארבעת פגיו: טז מראה האופנים ומעשיהם כעין תרשיש ודמות אחד
 לארבעתן ומראהיהם ומעשיהם באשר יהיה האופן בתוך האופן: על-ארבעת
 רבעיהן בלכתם ילכו לא יסבו בלכתן: וגביהן וגבה להם ויראה להם וגבתם

מִלֵּאֵת עֵינַיִם סָבִיב לְאַרְבַּעַתָּן: וּבִלְכֶת הַחַיּוֹת יֵלְכוּ הָאוֹפָנִים אַחֲלָם וּבִהֲנָשָׂא הַחַיּוֹת מַעַל הָאָרֶץ יִנְשְׂאוּ הָאוֹפָנִים: עַל אֲשֶׁר יִהְיֶה־שֵׁם הָרוּחַ לִלְכֶת יֵלְכוּ שָׁמָּה הָרוּחַ לִלְכֶת וְהָאוֹפָנִים יִנְשְׂאוּ לַעֲמָתָם כִּי רוּחַ הַחַיָּה בָּאוֹפָנִים: בִּלְכֶתָם יֵלְכוּ וּבַעֲמָדָם יַעֲמְדוּ וּבִהֲנָשָׂאָם מַעַל הָאָרֶץ יִנְשְׂאוּ הָאוֹפָנִים לַעֲמָתָם כִּי רוּחַ הַחַיָּה בָּאוֹפָנִים: וּדְמוּת עַל־רֹאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרֶחַ הַנּוֹרָא נָטוּי עַל־רֹאשֵׁיהֶם מְלֻמָּעָה: וְתַחַת הָרָקִיעַ כְּנִפְיָהֶם יִשְׁלֹט אִשָּׁה אֶל־אַחֲזֹתָהּ לְאִישׁ שְׂתִים מְכֻסּוֹת לְהִנָּה וּלְאִישׁ שְׂתִים מְכֻסּוֹת לְהִנָּה אֵת גְּוִיתֵיהֶם: וְאַשְׁמַע אֶת־קוֹל כְּנִפְיָהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל־שֹׂדֵי בִלְכֶתָם קוֹל הַמֶּלֶךְ כְּקוֹל מַחֲנֶה בַּעֲמָדָם תִּרְפִּינָה כְּנִפְיָהֶן: וְהִי־קוֹל מַעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בַּעֲמָדָם תִּרְפִּינָה כְּנִפְיָהֶן: וּמִמֶּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמִרְאֵה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמִרְאֵה אָדָם עָלָיו מְלֻמָּעָה:

Dashing to and fro [among] the creatures was something that looked like flares. As I gazed on the creatures, I saw one wheel on the ground next to each of the four-faced creatures. As for the appearance and structure of the wheels, they gleamed like beryl. All four had the same form; the appearance and structure of each was as of two wheels cutting through each other. And when they moved, each could move in the direction of any of its four quarters; they did not veer when they moved. Their rims were tall and frightening, for the rims of all four were covered all over with eyes. And when the creatures moved forward, the wheels moved at their sides; and when the creatures were borne above the earth, the wheels were borne too. Wherever the spirit impelled them to go, they went—wherever the spirit impelled them—and the wheels were borne alongside them; for the spirit of the creatures was in the wheels. When those moved, these moved; and when those stood still, these stood still; and when those were borne above the earth, the wheels were borne alongside them—for the spirit of the creatures was in the wheels. Above the heads of the creatures was a form: an expanse, with an awe-inspiring gleam as of crystal, was spread out above their heads. Under the expanse, each had one pair of wings extended toward those of the others; and each had another pair covering its body. When they moved, I could hear the sound of their wings like the sound of mighty waters, like the sound of **עֲדִי**, a tumult like the din of an army. When they stood still, they would let their wings droop. From above the expanse over their heads came a sound. When they stood still, they would let their wings droop. Above the expanse over their heads was the semblance of a throne, in appearance like sapphire; and on top, upon this semblance of a throne, there was the semblance of a human form... (Ezekiel 1:14-26)

בְּשֵׁנֶת־מוֹת הַמֶּלֶךְ עָזְהוּ וְאַרְאָה אֶת־אֲדָנִי יוֹשֵׁב עַל־כֶּסֶף רָם וְנִשְׂא וְשׁוּלְיוֹ מִלֵּאִים אֶת־הַהֵיכָל: שְׂרָפִים עֹמְדִים ׀ מִמֶּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בְּשֵׁתִים ׀ יְכֻסָּה פָנָיו וּבְשֵׁתִים יְכֻסָּה רַגְלָיו וּבְשֵׁתִים יַעֲוֹף: וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ ׀ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹד: וַיָּנֻעוּ אַמּוֹת הַסָּפִים מִקּוֹל הַקּוֹרָא וְהַבִּית יְמֵלָא עֲשֵׂן: וְאָמַר אֲוִי־לִי כִי־נִדְמִיתִי כִּי אִישׁ טִמְא־שִׁפְתַּיִם אֲנִי וּבִתְוֹךְ עַם־טִמְא שִׁפְתַּיִם אֲנִי יוֹשֵׁב כִּי אֶת־הַמֶּלֶךְ יְהוָה צְבָאוֹת רָאָו עֵינַי:

וַיַּעַף אֵלַי אֶחָד מִן־הַשְּׁרָפִים וַיִּבְדּוּ רֹצְפָה בְּמִלְקָחִים לָקַח מֵעַל הַמִּזְבֵּחַ: וַיִּגַּע עַל־פִּי
וַיֹּאמֶר הִנֵּה נִגַּע זֶה עַל־שִׁפְתֶיךָ וְסֵר עֲוֹנְךָ וְחִטָּאתְךָ תִּכָּפֵר: וְאַשְׁמַע אֶת־קוֹל אֲדֹנָי
אֹמֵר אֶת־מִי אֲשַׁלַּח וּמִי יִלְךְ־לָנוּ וַאֲמַר הִנְנִי שְׁלָחְנִי:

In the year that King Uzziah died, I beheld my Master seated on a high and lofty throne; and the skirts of *Hashem's* robe filled the Temple. *Seraphim* stood in attendance on *Hashem*. Each of them had six wings: with two he covered his face, with two he covered his legs, and with two he would fly. And one would call to the other, “Holy, Holy, Holy! **יהוה צבאות**!” The entire world is filled with their *kavod*!” The doorposts would shake at the sound of the one who called, and the House kept filling with smoke. I cried, “Woe is me; I am lost! For I am a man of impure lips And I live among a people of impure lips; yet my own eyes have beheld the king **יהוה צבאות**.” Then one of the *seraphim* flew over to me with a live coal, which he had taken from the altar with a pair of tongs. He touched it to my lips and declared, “Now that this has touched your lips, your guilt shall depart and your sin be purged away.” Then I heard the voice of my Master saying, “Whom shall I send? Who will go for us?” And I said, “**Hineni** — Here am I; send me.” (Isaiah 6:1-8)

We will sanctify you and revere you,
like the pleasant conversation of the assembly
of the holy *seraphim* that recite holiness thrice
before you. And as it is written by your prophet,
“And one calls to the other and says:
Holy, Holy, Holy is **יהוה צבאות**.
The entire world is suffused
with THEIR resplendent divinity!” (Isaiah 6:3)

Those facing them, give praise and say:
“Blessed is the *kavod* of **יהוה** from THEIR
place.” (Ezekiel 3:12)

And in your holy words it is written, stating:
“**יהוה** will reign in the cosmos forever,
your *elo'ah*, *Tsion*, for every generation,
Hallelu!” (Psalms 146:10)

You are holy and your name is holy,
and holy beings praise you daily. *Selah*.
Blessed are you, hallowed **אל**.

On the Shabbat before Yom Kippur: hallowed King.

בְּקִדּוּשְׁךָ וּבְעֲרִיצָתְךָ
בְּנֵעַם שִׁיחַ סוֹד שְׂרָפֵי קֹדֶשׁ,
הַמְשַׁלְּשִׁים לְךָ קִדְשָׁה.
בְּכַתּוּב עַל יַד נְבִיאָךְ:
וְקָרָא זֶה אֶל־זֶה וְאָמַר
קֹדֶשׁ וְקֹדֶשׁ וְקֹדֶשׁ
יְהוָה צְבָאוֹת
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

לְעַמְתָּם מְשֻׁבָּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

וּבִדְבָרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:
יִמְלֹךְ יְהוָה וְלְעוֹלָם אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר הִלְלוּ־יָהּ:

אֶתָּה קֹדֶשׁ וְשִׁמְךָ קֹדֶשׁ,
וְקֹדְשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקֹּדֶשׁ:

בֵּין יָמִים נוֹרָאִים: הַמְּלֹךְ הַקֹּדֶשׁ:

You grace human beings with insight,
and teach the descendants of Enosh understanding.
Graciously grant from yourself
Wisdom, Understanding, and Insight.
Blessed are you, **יהוה**,
gracious grantor of Insight.

אתה חונן לְאָדָם דַּעַת,
וּמְלִמֵּד לְאֶנוֹשׁ בִּינָה.
חַנּוּנוֹ מֵאֲתָךְ
חֻקְמָה בִּינָה וְדַעַת.
בְּרוּךְ אַתָּה יְהוָה,
חונן הַדַּעַת:

Restore us, our caregiver, to your teaching (Torah);
and draw us near, our Majesty, to your service;
and cause us to return to you
in perfect repentance before you.
Blessed are you, **יהוה**,
who desires repentance.

הַשִּׁיבֵנו אֲבִינוּ לְתוֹרָתְךָ,
וְקַרְבֵּנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,
וְהַחְזִירֵנוּ
בְּתַשׁוּבָה שְׁלֵמָה לִפְנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה,
הַרוֹצֶה בְּתַשׁוּבָה:

Forgive us, our caregiver, for we have sinned;
pardon us, our Majesty, for we have transgressed;
for you are **אֵל**, benevolent and forgiving.
Blessed are you, **יהוה**,
who are gracious and ever forgiving.

סַלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ,
מַחֵל לָנוּ מִלִּפְנֵי כִּי פָשַׁעְנוּ,
כִּי אֵל טוֹב וְסַלַּח אַתָּה.
בְּרוּךְ אַתָּה יְהוָה,
חַנּוּן הַמִּמְרִיב לְסַלַּח:

On fast days the Reader adds here:

Answer us, **יהוה**,
answer us on the day of our fast,
for we are in great distress.
Regard not our wickedness;
conceal not thy presence from us,
and hide not yourself from our supplication.
Be near to our cry,
and let your kindness comfort us;
even before we call to thee answer us,
as it is said: "Before they call, I will answer;
while they are yet speaking, I will hear"
(Isaiah 65:24).

For you, **יהוה**, are the one
who answers in time of trouble,
who redeems and delivers
in all times of woe and distress.
Blessed are you, **יהוה**,
who answers in time of distress.

עֲנֵנוּ יְהוָה
עֲנֵנוּ בַּיּוֹם צוֹם תַּעֲנִיתֵנוּ,
כִּי בָצָרָה גְדוֹלָה אֲנַחְנוּ,
אֵל תִּפֶּן אֶל רְשָׁעֵינוּ,
וְאַל תִּסְתֵּר פָּנֶיךָ מִמָּוֵנוּ,
וְאַל תִּתְעַלֵּם מִתַּחֲיִנָּתֵנוּ,
יְיָהּ נָא קְרוֹב לְשׁוֹעֲתֵנוּ,
יְהִי נָא חֶסֶדְךָ לְנַחֲמֵנוּ,
טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ,
כַּדָּבָר שֶׁנֶּאֱמַר:
וְהָיָה טָרֵם יִקְרָאוּ וְאֲנִי אֶעֱנֶה
עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמַע:
כִּי אַתָּה יְהוָה
הַעוֹנֶה בְּעֵת צָרָה פוֹדֶה
וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה:
בְּרוּךְ אַתָּה יְהוָה
הַעוֹנֶה לְעַמּוֹ יִשְׂרָאֵל בְּעֵת צָרָה:

Look upon our affliction
and champion our cause;
redeem us speedily
with a complete refemtion
for your name's sake,
for you are אֱלֹהִים, mighty Redeemer.
Blessed are you, יְהוָה,
Redeemer of Yisra'el.

רְאֵה נָא בְּעֵינֵינוּ,
וְרִיבָה רִיבֵנוּ.
וּמַהֵר לְגַאֲלָנוּ
גְּאֻלָּה שְׁלֵמָה
לְמַעַן שְׁמֶךָ,
כִּי אֵל גּוֹאֵל תְּזַק אֶתָּה.
בָּרוּךְ אַתָּה יְהוָה,
גּוֹאֵל יִשְׂרָאֵל:

Heal us, יְהוָה, so that we shall be healed;
save us so that we shall be saved;
for you are our praise.
Grant a cure
and healing for all our illnesses,
all our pains and all our wounds;

רְפָאנוּ יְהוָה וְנִרְפָּא,
הוֹשִׁיעֵנו וְנִשְׁעָה,
כִּי תִהְלֹתֵנוּ אֶתָּה,
וְהַעֲלֵה אֲרוּכָה
וּמִרְפָּא לְכָל תַּחֲלוּאֵינוּ
וּלְכָל מַכְאוּבֵינוּ וּלְכָל מַכּוֹתֵינוּ,

May it be your will יְהוָה my *elo'ah*
and *elo'ah* of my ancestors, that you quickly deliver
a complete recovery from *shamayim*, spiritual
healing and physical healing
to the ill one (name) son/daughter of (mother's
name) among the ill ones of Yisra'el.

יְהִי רָצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתַי. שְׁתַּשְׁלַח מִהֲרָה
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם.
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף
לְחוּלָה (פב"פ)
בְּתוֹךְ שְׁעַר חוּלֵי יִשְׂרָאֵל:

for you are אֱלֹהִים, compassionate and faithful Healer.
Blessed are you, יְהוָה,
who heals the sick among *their* people Yisra'el.

כִּי אֵל רוֹפֵא רַחֲמָן וְנִאֶמָּן אַתָּה.
בָּרוּךְ אַתָּה יְהוָה,
רוֹפֵא חוּלֵי עַמּוֹ יִשְׂרָאֵל:

From Arvit of the second day of Pesah
till Arvit of December 4th (or 5th on Gregorian leap years) say:

בְּקִיץ:

Bless for us, יְהוָה, our *elo'ah*, in all our endeavours.
Bless our year with the dew of good will, blessing,
and benevolent giving, and may its end be that of
life, satiated contentment, and peace as other good
years — for a blessing, for you are אֱלֹהִים, benevolent
and beneficent, who blesses the years.
Blessed are you, יְהוָה, who blesses the years.

בְּרַבְנוּ יְהוָה אֱלֹהֵינוּ בְּכָל מַעֲשֵׂי
יְדֵינוּ. וּבִרְךְ שְׁנֵתֵנוּ בְּטַלְלֵי רָצוֹן
בְּרָכָה וּנְדָבָה. וּתְהִי אַחֲרִיתָהּ
חַיִּים וְשָׁבַע וְשָׁלוֹם בְּשָׁנִים
הַטּוֹבוֹת לְבָרְכָה. כִּי אֵל טוֹב
וּמְטִיב אֶתָּה וּמְבָרֵךְ הַשָּׁנִים.
בָּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים:

From Arvit of December 4th (or 5th on Gregorian leap years)
till Arvit of the second day of Pesah say:

Bless for our benefit, יהוה our *elo'ah*, this year,
and every manner of its produce — for the good.
Give dew and rain for blessing over the entire
face of the land. Quench the thirst of the face
of the earth and satiate the entire world from
your bounty. Fill our hands from your blessings
and from the wealth of your gifts. Protect and
save this year from all evil, from all types of
destruction, and from all types of tribulation.
Create for it good hope and a peaceful ending.
Take pity and have compassion on it and upon all
its grain and fruit, and bless it with rains of good
will, blessing, and benevolent giving. May its end
be that of life, satiated contentment, and peace as
other good years — for a blessing, for you are אֱלֹהֵינוּ,
benevolent and beneficent, who blesses the years.
Blessed are you, יהוה, who blesses the years.

Sound the great Shofar for our freedom;
lift up the banner to gather our exiles,
and assemble us together quickly
from the four corners of the earth to our land.
Blessed are you, יהוה,
who gathers the dispersed of *their* people Yisra'el.

Restore our judges as at first,
and our counselors as at the beginning;
remove from us sorrow and sighing;
reign alone over us, יהוה,
in kindness and mercy,
with justice and judgment.
Blessed are you, יהוה,
who loves righteousness and justice.*

* Between Rosh Hashanah and Yom Kippur substitute:
Blessed are you, יהוה, King of Justice.

בתורה:

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת
הַשָּׁנָה הַזֹּאת. וְאֶת כָּל מִינֵי
תְּבוּאָתָהּ לְטוֹבָה. וְתֵן טַל וּמָטָר
לְבִרְכָּהּ עַל כָּל פְּנֵי הָאֲדָמָה. וְרוּחַ
פְּנֵי תֵבֵל וְשֹׁבַע אֶת הָעוֹלָם כָּלֹ
מִטוֹבָךְ. וּמֵלֵא יְדֵינוּ מִבְּרֻכּוֹתֶיךָ
וּמִעֲשֵׂר מִתְּנוּת יְדֶיךָ. שְׁמֶרָה
וְהַצִּילָה שָׁנָה זוֹ מִכָּל דָּבָר רָע.
וּמִכָּל מִינֵי מַשְׁחִית וּמִכָּל מִינֵי
פְּרָעָנוּת. וְעֲשֵׂה לָּהּ תִּקְוָה טוֹבָה
וְאַחֲרִית שְׁלוֹם. חוּס וְרַחֵם עָלֶיהָ
וְעַל כָּל תְּבוּאָתָהּ וּפִירוֹתֶיהָ.
וּבִרְכָּהּ בְּגִשְׁמֵי רֶצֶון בְּרָכָה וּנְדָבָה.
וְתֵהִי אַחֲרִיתָהּ חַיִּים וְשֹׁבַע
וְשְׁלוֹם. כְּשָׁנִים הַטּוֹבוֹת לְבִרְכָּהּ.
כִּי אֵל טוֹב וּמְטִיב אֶתָּה וּמְבָרֵךְ
הַשָּׁנִים. בְּרוּךְ אַתָּה יְהוָה,
מְבָרֵךְ הַשָּׁנִים:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ,
וְשֵׂא נֶס לְקֶבֶץ גְּלִיּוֹתֵינוּ,
וְקַבְּצֵנוּ מִהֵרָה יָחַד
מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ לְאַרְצֵנוּ.
בְּרוּךְ אַתָּה יְהוָה,
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרֵאשׁוֹנָה,
וְיוֹעֲצֵינוּ כְּבִתְחִלָּה. וְהַסֵּר מִמֶּנּוּ
יָגוֹן וְאַנְחָה, וּמֵלֶךְ עָלֵינוּ מִהֵרָה
אַתָּה יְהוָה לְבָדָךְ,
בְּחֶסֶד וּבְרַחֲמִים,
בְּצֶדֶק וּבִמְשָׁפֶט.
בְּרוּךְ אַתָּה יְהוָה וְהוֹדֵהוּ,
מֵלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

בעשרת ימי תשובה אומרים:
הַמֵּלֶךְ הַמְּשַׁפֵּט:

Over the *tsaddikim* and over the kindly and over the leaders of your people, the house of Yisra'el; over their sages; over the remnant of their academies, and over the righteous proselytes and over us. May your compassion be stirred, יהוה our *elo'ah*. Grant a good reward to all who truly trust in your name, and place our lot among them. May we never come to shame, for it is in you that we place our trust, and it is upon your great compassion that we truly rely. Blessed are you, יהוה, who are the reliable support for the righteous.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים
וְעַל שְׂאֵרֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל זִקְנֵיהֶם וְעַל פְּלִטַּת בֵּית
סוֹפְרֵיהֶם וְעַל גְּרֵי הַצֶּדֶק וְעַלֵּינוּ.
יְהִימוּ נָא רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים
בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֶלְקֵנוּ
עִמָּהֶם, וְלַעֲוֹלָם לֹא גִבוֹשׁ כִּי בָךְ
בְּטַחֲנוּ, וְעַל חֲסִדְךָ הַגָּדוֹל בְּאַמֶּת
נִשְׁעָנֵנוּ. בְּרוּךְ אַתָּה יְהוָהוּוָה,
מִשְׁעָן וּמִבְטָח לַצְדִּיקִים:

May you dwell in Yerushalayim your city, as you promised; and the throne of David your servant, may you speedily establish within it and rebuild it with its foundation in the Cosmos speedily in our days.* Blessed are you, יהוה, Builder of Yerushalayim.

תִּשְׁכּוֹן בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ
בְּאֲשֶׁר דְּבַרְתָּ,
וְכִסֵּא דָוִד עַבְדְּךָ,
מְהֵרָה בְּתוֹכָהּ תִּכְבֶּן,
וּבְנֶה אוֹתָהּ בְּנֵן עוֹלָם
בְּמְהֵרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם:

לומר בערבית של תשעה באב:

נַחֵם יְהוָה אֱלֹהֵינוּ אֶת אַבְלֵי צִיּוֹן וְאֶת אַבְלֵי יְרוּשָׁלַיִם, וְאֶת הָעִיר הַתְּרַבָּה וְהַבְּזוּיָה וְהַשׁוּמָמָה. מִבְּלִי בְּנִיָּהּ הִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חֲפוּי כְּאִשָּׁה עֲקָרָה שֶׁלֹּא יִלְדָּה. וַיְבַלְעוּהָ לִיגִינוֹנִים וַיִּירָשׁוּהָ, וַיִּטִּילוּ אֶת עַמְּךָ יִשְׂרָאֵל לַתְּרַב, וַיַּהֲרֹגוּ בְּזוֹנוֹ חֲסִידֵי עֲלִיוֹן. עַל כֵּן צִיּוֹן בְּמָרָר תִּבְכֶּה וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לְבִי לְבִי עַל חֲלָלֵיהֶם, יַעֲזִי מַעֲזִי עַל הָרוּגֵיהֶם, כִּי אַתָּה יְהוָה בָּאֵשׁ הִצַּתָּהּ וּבָאֵשׁ אַתָּה עֲתִיד לִבְנוֹתָהּ.
כְּכַתוּב: וְאֲנִי אֶהְיֶה-לָּהּ נֶאֱסֶה-יְהוָה חֹמַת אֵשׁ סָבִיב וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ:
בְּרוּךְ אַתָּה יְהוָה, מִנְחָם צִיּוֹן בְּבִנְיָן יְרוּשָׁלַיִם.

* On Tish'ah b'Av say: Comfort, יהוה our *elo'ah*, the mourners of *Tsiyon*, the mourners of Yerushalayim, and the city that is in mourning, laid waste, despised and desolate. She is in mourning because she is without her children; she is laid waste as to her homes; she is despised in the down-fall of her glory; she is desolate through the loss of her inhabitants. She sits with her head covered like a barren, childless woman. Legions devoured her; idolators took possession of her; they put your people Yisra'el to the sword, and killed wantonly the *Hassidei* עַבְדֵי יְיָ. Because of that, *Tsiyon* weeps bitterly; Yerushalayim raises her voice. How my heart grieves for the slain! How my heart yearns for the slain! You, יהוה, consumed her with fire, and with fire you will in the future rebuild her, as it is said: "I will be to her, says יהוה, a wall of fire round about; and for *Kavod*—I will be in the midst of her" (Zecharia 2:9). Blessed are you, יהוה, Comforter of *Tsiyon* and Builder of Yerushalayim.

Speedily cause the offspring of your servant
David to flourish, and may you raise his horn
through your salvation,
for it is toward your salvation that we hope and
look forward to all day long.
Blessed are you, יהוה,
who causes to flourish the horn of salvation.

את צמח דוד עבדך
מהרה תצמיח,
וקרנו תרום בישועתך.
כי לישועתך קוינו
וצפינו כל היום.
ברוך אתה יהוה,
מצמיח קרן ישועה:

Hear our voice, יהוה our *elo'ah*;
compassionate caregiver,
have compassion on us and accept our prayer
with compassion and favor,
for you are אֵל,
who hearest prayers and supplications.
From before you, our King,
dismiss us not empty-handed.
Be gracious to us and respond to us and hear
our prayer...

שמע קולנו יהוה אלהינו,
אב הרחמן
רחם עלינו,
וקבל ברחמים וברצון את תפלתנו,
כי אל שומע תפלות
ותחנונים אתה.
ומלפניך מלכנו,
ריקם אל תשיבנו.
חננו ועננו ושמע תפלתנו.

Pour out your heart before your creator.

יש לך לב נשבר לפני הבורא

On fast days say:

Answer us, our caregiver, answer us, on this
day of convocation for fast, for we are in great
distress. Do not pay heed to our wickedness,
and, our King, do not ignore our plea.
Please be near our cry, so that you will answer
even before we call to you and you will hear
even while we still speak, as it is stated:
“And it shall be that even before they call I
shall answer, while they still are speaking I shall
hear.” For you יהוה, redeem, save, respond, and
show compassion in every time of trouble and
distress,

בימי צום אומרים כאן עננו:

עננו אבינו עננו ביום הזה
הזה, כי בצרה גדולה אנחנו, אל
תפן לרשעינו, ואל תתעלם מלכנו
מבקשתנו, ה'ה נא קרוב לישועתנו,
טרם נקרא אליך אתה תענה, נדבר
ואתה תשמע, בדבר שנאמר: וה'ה
טרם יקראו ואני אענה עוד הם
מדברים ואני אשמע: כי אתה
יהוה פודה ומציל ועונה ומרחם
בכל עת צרה וצוקה:

...for you hear the prayer of every mouth.
Blessed are you, יהוה, who hears prayer.

כי אתה שומע תפלת כל פה,
ברוך אתה יהוה, שומע תפלה.

Be pleased, יהוה our *elo'ah*, with your people Yisra'el and with their prayers. Restore the service to the inner sanctuary of your Temple, and receive in love and with favor both the fire-offerings of Yisra'el and their prayers. May the worship of your people Yisra'el always be acceptable to you.

רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל
וּלְתַפְלֹתָם שְׁעָה,
וְהָשִׁב הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ,
וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

On Rosh Hodesh and Hol Hamo'ed add the following:

Our *elo'ah* and *elo'ah* of our ancestors —
it will raise up, come, arrive, be seen, be desired,
be heard, be considered, and be remembered —
the remembrance and consideration of us
and of our ancestors and of an anointed one,
the descendant of David your servant.
And the remembrance of Yerushalayim your
holy city, and the remembrance of all your
people the House of Yisra'el before you.
For deliverance, for goodness, for mercy,
and for loving kindness, and for compassion,
for life, and for well-being, and on this day of:

לְרֹאשׁ הַחֹדֶשׁ וְחוֹל הַמּוֹאֵד:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא וְיִגְעַע, וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכְרוּנָנוּ
וּפְקֻדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה לְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים
לְחַיִּים טוֹבִים וּלְשָׁלוֹם בְּיוֹם

On Rosh Hodesh: the New Moon.

On Hol Hamo'ed Pesah:

the pilgrimage festival of *Matsah*

On Hol Hamo'ed Sukkot:

the pilgrimage festival of *Sukkot*.

Remember us, יהוה our *elo'ah*, on this day for
goodness (*Amen!*); and consider us on this day
for a blessing (*Amen!*); save us on this day for
life (*Amen!*). And for this matter of salvation
and compassion; have pity and be merciful and
be compassionate to us and save us. For on you
are our eyes; for a merciful and compassionate
el and king are you. (cf. Nechemiah 9:31)

לְרֹאשׁ הַחֹדֶשׁ: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

לְפֶסַח: חַג הַמִּצּוֹת הַזֶּה.

לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה.

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה (אָמֵן)
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה (אָמֵן)
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים (אָמֵן)
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

And let our eyes behold your return,
with compassion, to *Tsiyon*.
Blessed are you, יהוה,
who restores their שְׂכִינָה to *Tsiyon*.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ
לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

We give thanks to you that you are **יהוה** our *elo'ah* and *elo'ah* of our ancestors in the cosmos forever. Through every generation you have been a fortress for our lives, the shield of our salvation. We will give you thanks and declare your praise, for our lives that are committed into your hands, for our souls that are entrusted to you, for your miracles that are daily with us, and for your wonders and your beneficence that are with us at all times, evening, morning and noon. Beneficent one, your mercies never fail; Compassionate one, your loving-kindnesses never cease. In this cosmos our hope is in you.

We give thanks to you that you are **יהוה** our *elo'ah* and *elo'ah* of our ancestors. God of all creatures, our Creator and Creator of the universe, blessings and thanks are due to your great and holy name, because you have kept us alive and sustained us; may you always grant us life and sustenance. Gather our exiles to your holy courts to observe your laws, to do your will, and to serve you with a perfect heart. For this we thank you. Blessed be **אֱלֹהִים** to whom all thanks are due.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד
צוּר חַיִּינוּ, מִגֵּן יְשׁוּעָנוּ, אֵתָהּ הוּא
לְדוֹר וָדוֹר נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל נְסִיךְ
שְׁבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת, עֶרֶב וּבֹקֶר
וְצַהֲרָיִם, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרָחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ, כִּי
מַעֲוָלָם קוִינּוּ לָּךְ:

מוֹדִים אֲנַחְנוּ לָּךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרָאשִׁית. בְּרֻכּוֹת הַהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵינוּ
וְתַקְיֵמָנוּ, וְתַאֲסוּף גְּלוּתֵינוּ לְחֻצְרוֹת קֹדֶשְׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וּלְעִבְדְּךָ בְּלֵב שָׁלֵם.
עַל שֶׁאֲנַחְנוּ מוֹדִים לָּךְ, בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah add:

For the miracles, for the redemption, for the mighty acts, for the salvations, and for the battles which you did for our ancestors in those days, at this time. In the days of Mattathias, the son of Yoḥanan the Hasmonean High Priest, and his sons, there arose the wicked (Seleucid) Greek kingdom against your people Yisra'el to make them forget your Torah and transgress the laws of your will. But you, in your abounding compassion, stood for them in the time of their distress. You accounted their grievance, judged their claim, and righted their wrong. You placed the mighty in the hand of the weak, the many in the hand of the few, the impure in the hand of the pure, the wicked in the hand of the righteous, and the scoffers in the hand of those who engage in the works of your Torah. For your sake, you made a great and holy name in your world. And for your people Yisra'el you made a great deliverance and a redemption as

עַל חֲנוּכָּה:

וְעַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל
הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַנִּפְלְאוֹת שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בְּיָמֵינוּ
הֵם בְּזִמְנָה הַזֶּה: בְּיָמֵי מַתְתִּיָּהוּ בֶן
יוֹחָנָן בֶּהֱגוֹל, חֲשִׁמוֹנִאי וּבָנָיו,
בְּשַׁעֲמֻדָּה מַלְכוּת יוֹן הָרָשָׁעָה, עַל
עַמְּךָ יִשְׂרָאֵל, לְהַשְׁכִּיחַם תּוֹרָתְךָ
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאֵתָהּ
בְּרַחֲמֶיךָ הַרְבִּים, עֲמַדְתָּ לָּהֶם בַּעֲת
צָרָתָם. רִבֵּת אֶת רִיבָם, דָּגַת אֶת
דִּינָם, נִקְמָתָם אֶת נִקְמָתָם, מִסִּרְתָּ
גְּבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד
מַעֲטִים, וְטַמְאִים בְּיַד טְהוֹרִים,
וְרָשָׁעִים בְּיַד צַדִּיקִים, וְיוֹדִים בְּיַד
עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל
וְקְדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן בְּהִיוֹם

this day. And afterward your children came into the sacred place in your House. And they cleansed your Temple, purified your holy place, lit candles in your holy courtyards, and established these eight days of dedication to thank and to praise your great Name.

On Purim: In the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought “to destroy, to slay, and to cause all the Jews to perish, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to prey upon their belongings” (Esther 3:13). Then in your abundant mercy you brought his counsel to nought, frustrated his design, and returned his evil upon his own head; and they hung him and his sons upon the tree.

For all these acts may your name be blessed and exalted continually, our majesty in the Cosmos forever.

Between Rosh haShanah and Yom Kippur add:

And inscribe all the children of your covenant for a good life.

Let every living being give thanks to you, *Selah*, and praise your great name in in the cosmos for goodness sake: **הַאֵלֹהִים**, our salvation and our help, *Selah*, **הַאֵלֹהִים הַטִּיבִים**. Blessed are you, **יְהוָה**, whose Name is **הַטִּיבִים** (the Beneficent One), to whom it is fitting to give thanks.

Establish peace, goodness and blessing, life, grace, kindness, and compassion, over us and over all of Yisra'el your people. Bless us all as one, our caregiver, with the light of your presence, for it is with the light of your presence that you, **יְהוָה** our *elo'ah*, gave us Torah and life, love, and kindness, righteous charity and compassion, blessing and peace. And it is good in your eyes to bless us and to bless your entire people Yisra'el at every time and in every hour with peace.

הַזֶּה: וְאַחֲרָיו בָּרוּךְ הוּא בְּיָמֵינוּ לְדַבֵּר בֵּיתְךָ, וּפְנֵנוּ אֶת הַיְכָלְךָ, וְטָהַרְנוּ אֶת מִקְדָּשְׁךָ, וְהַדְלִיקוּ נְרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ. וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֵינוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

בְּפֻרִים: בְּיָמֵי מָרְדֳּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, כְּשֶׁעָמְדוּ עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לְהַשְׁמִיד לְהַרְגֹּתוֹ וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים מִנְּעֵר וְעַד-זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד בְּשָׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ שְׁנֵים-עָשָׂר הוּא-חֹדֶשׁ אֲדָר וּשְׁלָלָם לְבוֹז (אֶסְתֵּר ג':) וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הִפְרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרֹאשׁוֹ. וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ:

וְעַל כָּל אֵלֶּם יִתְבָּרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמְךָ מִלְּכֻנּוֹ תָּמִיד לְעוֹלָם וָעֶד:

בין ימים נוראים:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וְיִהְלְלוּ שְׁמְךָ הַגָּדוֹל לְעוֹלָם כִּי טוֹב, הָאֵל יִשְׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה. הָאֵל הַטוֹב. בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמְךָ וְלֹךְ נֶאֱדָה לְהוֹדוֹת:

שִׁים שְׁלֹם, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ, בְּרַכְנוּ אֲבִינוּ בְּלֻנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ נִתַּת לָנוּ יְהוָה, אֲלֵהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת כָּל עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ:

Between Rosh HaShana and Yom Kippur add:

In the book of life, blessings, peace, and good livelihood, may we be remembered and inscribed before you, we and your entire people the family of Yisra'el for a good life and for peace.

Blessed are you, יהוה, who blesses their people Yisra'el with peace.

May the words of my mouth and the meditations of my mind be acceptable in your presence, יהוה, my fortress and my redeemer. My *elo'ah*, keep my tongue and my lips from speaking deceitfully, and to those that curse me let my soul be silent, and let my soul be like dust to all. Open my mind in your Torah, and encourage my spirit in pursuit of your *mitsvot*. All who rise up against me to do me harm - quickly nullify their conspiracy and ruin their plans. So that your loved ones may be saved, save [with] your right hand and answer me. May it be your will יהוה my *elo'ah* and *elo'ah* of my ancestors, that human jealousy not rise up against me nor my jealousy upon others. May I not become angry today and may I not anger you. Rescue me from the predatory inclination and place in my heart humillity. O our king and our *elo'ah*, *elo'ah* of all creatures, cause your name to be unified in your world, rebuild your city, lay the foundation of your house, perfect your sanctuary, gather in the scattered exiles, redeem your sheep, and gladden your congregation. Do this for your Name's sake. Do this for your right hand's sake. Do this for the sake of your Torah. Do this for the sake of your holiness, so that your beloved ones may be saved, save with your right hand, and answer me. (I called to you, יהוה, to my Master I made supplication.) May the words of my mouth and the meditations of my mind be acceptable in your presence, יהוה, my fortress and my redeemer. (*take three steps back*) May the One who makes peace in high places (*bow to the left*) grant peace for us (*bow to the right*), and for all Yisra'el (*bow forward*), (and for all who dwell upon this planet), let us say: *Amen*.

May it be your will, יהוה, our *elo'ah* and *elo'ah* of our ancestors, that the Temple be rebuilt speedily in our days; and grant us our portion in your Torah. And there we will serve you in awe as in the days of old and the years gone by. We will come close to יהוה with the offering of Yehudah and Yerushalayim as in days of old and bygone years. (Malachi 3:4)

בין ימים נוראים:

ובספר חיים ברכה ושלוש ופרנסה טובה, ישועה ונחמדה וגזרות טובות נזכר ונכתב לפניך, אנהנו וכל עמך בית ישראל, לחיים טובים ולשלום:

ברוך אתה יהוה, המברך את עמו ישראל בשלום:

יהי לרצון אמרי פי והגיון לבי, לפניך, יהוה צורי וגואלי. אלהי, נצור לשוני מרע ושפתי מדבר מרמה, ולמקללי נפשי תדום, ונפשי בעפר לכל תהיה. פתח לבי בתורתך, ואחרי מצותיך תרדוף נפשי. וכל-הקמים עלי לרעה, מהרה הפך עצתם וקלקל מחשבתם. יהי רצון מלפניך יהוה אלהי ואלהי אבותי. שלא תעלה קנאת אדם עלי ולא קנאתי על אחרים. ושלם אכעוס היום ושלם אבעיסך. ותצילני מיצר הרע. ותן בלבי ענוה. מלכנו ואלהינו אלה כל בשר. יחד שמך בעולמך בנה עירך יסד ביתך ושכלל היכלך. וקבץ קבוץ גלויות ופדה צאנך ושמח עדתך: עשה למען שמך, עשה למען ימינך, עשה למען תורתך, עשה למען קדשתך.

למען יחלצון ידידיך הושיעה ימינך וענני: (אלהי יהוה אקרא ואל-אדני אתחנן); יהי לרצון אומרי-פי והגיון לבי לפניך יהוה צורי וגואלי:

עשה שלום (בימים נוראים: השלום) במרומיו הוא יעשה שלום עלינו ועל כל ישראל, (ועל כל יושבי תבל) ואמרו אמן:

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו, שבינה בית המקדש במהרה בימינו, ותן חלקנו בתורתך: ושם נעבדך ביראה כימי עולם ובשנים קדמוניות: וערבך ליהוה מנחת יהודה וירושלם כימי עולם ובשנים קדמוניות:

It is our responsibility to praise the Master of all, to acclaim the greatness of the one who forms creation, for we were not made like the nations of other lands, and we were not fashioned the same as the other families of the Earth. We were not granted the inheritance of others, nor is our destiny the same as theirs.

And so we bend our knees,
bow down and give thanks
before the majestic King of kings,
the blessed Holy One,

that it is *Hashem* who stretched forth the heavens and founded the earth. THEIR seat of glory is in the heavens above; THEIR mighty *shekkinah* is in the lofty heights. *Hashem* is our *elo'ah*, there is none else; truly, *Hashem* is our King, there is none besides THEM, as it is written in THEIR Torah: "And you shall know today and reflect in your heart that **יהוה** is **האֱלֹהִים** in the heavens above and on Earth below. There is none else."

We hope therefore, **יהוה**, our *elo'ah*, soon to behold the splendor of your strength; to cause to pass away abominations from the land and false gods to surely be cut off; to repair the world with the majesty of **שְׁדִי**. Then all mortals will call on your Name. All the wicked of the earth will return to you. All the inhabitants of the world will recognize and know that to you every knee shall bend and every tongue shall vow. Before you, **יהוה**, our *elo'ah*, they will bow and fall down. To the honor of your name they will give loyalty. They will receive, each of them, the yoke of your majesty. And you will speedily reign over them in the cosmos forever. For Majesty is yours and you will reign in the cosmos forever in *kavod*.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה:
שֶׁלֹא שָׁם חִלְקֵנוּ כִּהֵם
וְגִרְלָנוּ כְּכָל הַמוֹנֵם:

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
וּשְׂכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד:
אִמֵּת מַלְכֵנוּ אֶפְסֹ זולָתוֹ
כְּכַתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל-לִבָּךְ
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל-הָאֶרֶץ מִתַּחַת אֵין עוֹד:

עַל כֵּן נִקְוֶה לָךְ יְהוָה אֱלֹהֵינוּ
לְרִאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ
וְהָאֱלִילִים כְּרוֹת יְכַרְתּוֹן
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי:
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ:
יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵיבֵל
כִּי לָךְ תִּכְרַע כָּל בָּרָךְ
תִּשְׁבַּע כָּל לָשׁוֹן:
לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ
וְלִכְבוֹד שִׁמְךָ יְקָר תִּתֵּן:
וְיִקְבְּלוּ כֻלָּם אֶת עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד:
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבוֹד:

As it is written in your Torah: “יהוה will reign in the cosmos forever.” And it is said: “יהוה will be king over all the Land. On that day יהוה will be one and THEIR Name will be one.”

פְּתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם
וְעַד: וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-
הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד
וְשְׁמוֹ אֶחָד:

Exalted and hallowed

is the great Name (*Amen!*)
in the cosmos which *Hashem* created at will!
May *Hashem* establish THEIR Kingdom
during your lifetime, and during your days,
and during the lifetimes of the entire House of Yisra'el
speedily and very soon!
And so we say, *Amen!*

יִתְגַּדֵּל וְיִתְקַדַּשׁ

שְׁמִיָּה רַבָּא (אָמֵן)
בְּעֻלְמָא דְּבְרָא כְּרֵעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל
בְּעֻגְלָא וּבְזִמְנָן קָרִיב:
וְאָמְרוּ אָמֵן: (אָמֵן)

May the Great Name be blessed
in this Cosmos, in every world, in all times!

יְהֵא שְׁמִיָּה רַבָּא מְבָרַךְ
לְעֹלָם וּלְעֻלְמֵי עֻלְמֵיָא

Blessed, praised, glorified,
exalted, extolled,
honored, adored and lauded
be the Name of the blessed Holy One (*brikh bu!*)
above and beyond all the blessings, hymns,
praises and consolations
that are uttered in the cosmos!
And so we say, *Amen!*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמִיָּה דְקֻדְשָׁא (בְּרִיךְ הוּא)
לְעֵלָא מְכַל-בְּרֻכָּתָא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעֻלְמָא:
וְאָמְרוּ אָמֵן: (אָמֵן)

May there be abundant peace from heaven
and life for us and for all of Yisra'el.
And so we say, *Amen!*

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל:
וְאָמְרוּ אָמֵן: (אָמֵן)

take three steps back and bow to the left

May the One who makes peace in high places

bow to the right

grant peace for us,

bow forward

and for all Yisra'el.

And so we say, *Amen!*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל:

וְאָמְרוּ אָמֵן: (אָמֵן)



The Seder for Merging Courtyards

An *eruv* is a domain established by merging public and private property into a joint Commons. The boundaries of the *eruv* is created by connecting a series of doorposts (*lehi*) with lintels made of string or wire, as well as any natural features and artificial structures that might also serve for a boundary. Within this boundary carrying is permitted, however, the *eruv* is not activated unless prepared food for at least two meals of Shabbat is shared inside the Commons with the following blessing and declaration pronounced. *Hold aloft the food and say:*

Blessed are you

יהוה our *elo'ah*, cosmic majesty,
who sanctified us through their *mitsvot*,
and commanded us with the *mitsvah* of the
eruv.

Through this *eruv* may we be permitted to carry out or to carry in from the houses to the courtyard and from the courtyard to the houses, from house to house, from courtyard to courtyard, and from roof to roof, all that we require, for ourselves and for all of Bnei Yisrael who live in this area [and to all who will move into this area, for all the Shabbats and Festivals].

סדר עירובי חצרות

ברוך אתה
יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו
וצונו על מצות ערוב:

בהדין ערובא יהא שרא לנא לאפוקי
ולעיולי מבית לבית. ומחצר לחצר.
מגג לגג. מבתים לחצר. מחצר
לבתים כל מאי דצריך לו לשתייה
בכל שבתות השנה וימים טובים לנו
בני ישראל ולכל הדורים בשכונא זו
[ולכל מי שיתוסף בה, לכל שבתות
השנה, ולכל ימים טובים]:

The Seder for Merging Boundaries

An *eruv* may also be established to extend the boundaries of ones' dwelling more than 2,000 *amot* beyond their residence. *Place the shared food in a safe place in the center from which the radius will extend, and say the following:*

Blessed are you

יהוה our *elo'ah*, cosmic majesty,
who sanctified us through their *mitsvot*,
and commanded us with the *mitsvah* of the
eruv.

Through this *eruv* may [I/we] be permitted to walk two thousand *amot* in every direction from this place during this [Shabbat/Festival/Yom Kippur].

סדר עירובי תחומין

ברוך אתה
יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו
וצונו על מצות ערוב:

בזה הערוב יהא מתר לי
(או לפלוני ופלוני ולבני מקום פלוני)
לילך ממקום זה אלפים אמה לכל
רוח בשבת (ביום טוב)
(או ביום כפור) זה:



मती
२५

Mikveh Visualization.

Allow your eyes to close gently.

Let your arms to rest by your sides or on your laps, palms facing up.

Allow your feet to relax. Feel the support of the chair/floor/ground/earth under your body (adapt according to position the meditators are in) and allow yourself to melt completely into that support. There is no need to hold on anywhere in the body because you are supported.

Now begin to notice your breath. Without feeling a need to change it, simply begin to notice the rise and fall of the belly as you slowly inhale and exhale. Listen to the sound of the breath. Receive each inhalation as if it is breathing every cell in your entire body. Let go of each exhalation as you prepare to let go of the week that has just passed.

In order for us to be ready to receive the Shabbat and the additional soul that we are given on Shabbat, we must take precious moments to let go of the past week.

1. Take a moment and notice your legs. The upper legs, the lower legs, all 10 toes. It is quite easy to forget our legs during the week... to take them for granted. Take a moment and notice the blessing of your legs. Where did your legs take you this past week? How did your legs enable you to achieve what you sought after this week? Imagine all the activities of the past week that included your legs... (slowly say)... walking, driving, stepping, hiking, bathing, sitting, standing.

Notice your legs.... And allow them to relax. *Yom Rishon.*

2. Begin to bring awareness to your belly. How easy it is to become disconnected from the belly during the week. When we are preoccupied during the week, when we are holding on to stress, when we are worried, concerned or anxious, we tend to hold those thoughts in our belly. As we prepare for Shabbat, allow your belly to be completely free. Feel the support of the floor/chair/earth/ground. Feel the breath breathing renewed health into the life of the belly.

Allow the belly and the muscles supporting the belly to completely relax. *Yom Sheini.*

3. Notice your back, your spine, your shoulder blades. Your spine enabled you to get through the week, bringing you where you needed to go, keeping you upright as you sat and worked and studied, laying your exhausted body to rest at night.

Feel the support of the ground/earth/floor under your entire back/the chair behind your entire back. Allow your back and all of its muscles to completely relax. *Yom Shlishi.*

4. Bring awareness to your arms... your upper arms, lower arms, hands, and fingers. You worked your arms an incredible amount this past week... writing, cutting, typing, holding, crafting, hugging, schlepping so that you could achieve your goals. Our arms are a blessing, but we must be aware of that blessing, moment by moment, and appreciate them.

Feel the support of the earth/floor/ground/chair/your lap beneath your arms, hands, and fingers and allow them to completely relax. *Yom Rivi'i.*

5. Notice the muscles between your eyebrows and around the eyes. Just by simply noticing... you realize how we tend to hold our thoughts, our stress, in our eyes. Your eyes allowed you more opportunities this week than you possibly can imagine. But, just as all the muscles in our body need, the eyes need to rest from time to time.

Allow the muscles around the eyes to relax. *Yom Hamishi.*

6. Bring awareness to the forehead and the scalp. During the week, your mind was preoccupied – thinking, worrying, organizing, preparing...

Give permission to your thinking mind, your forehead and scalp to relax. *Yom Shishi.*

- Now go through the week day by day. Did you accomplish what you set out to for the week? Did you follow a usual routine, or were there deviations for good or for bad? Did you sleep enough? Did you eat well? Did you feel productive? Did you enjoy yourself? Were you creative? Were you active? Were you focused? Did you make time for yourself? Did you make time for others?
- Now imagine all of these experiences from the past week as threads that you are sewing together to create a garment. A weekday garment. Imagine what this garment looks like... Notice the colors, the fabric, the shape. Put it on... Feel the weight of this garment on your body.
- Now, imagine yourself removing the garment. Slowly, limb by limb. Feel the fabric sliding off of your body: your arms, hands, belly, back, legs, feet, until the garment is pile on the floor and you are standing naked above it.
- Look down at your pile. That is the garment of your past week. All of the stresses, all of the accomplishments, all of the tasks, all of the work unfinished, all that you know you still have left to do, do, do. You will not wear this garment again until after Shabbat.

You are standing completely naked. Just you and your body.

As you were when you were born into this world.

- Imagine before you a collection of water. Any kind of body of water.
- There are seven steps into the water. One step for each day of the week.
- Step into the water. Slowly. Step by step.

Yom Rishon. feel your toes, legs touching the water.

Sheini. feel the water reaching your belly.

Shlishi. notice how the water feels as it rises up on your back.

Rivvi. allow your fingers just to brush the water...

feel the water on your fingertips...

push the water down with your hands and feel the water as it rises up to your shoulders.

Hamishi. without immersing completely, simply put your face in the water and let the water cover your eyes.

Shishi. rest your head backwards and feel the water touch the top of your head.

7. And now you are here, at the seventh step, *Shivi'i*.

- Step down into the water.
- Feel the water surround you. Allow yourself to be playful in the water. Move the water. Just feel the water.
- Take a deep breath in.... Now lift your legs and dunk. You will stay here for several moments as you are completely immersed beneath the water. Feel the water entering all of your hidden spaces. You are a fetus back in your mother's womb. You are the *Tobu Vavohu* before Creation. You are nothing and you are everything. You are you and you are not you. You are *Ein Sof*. Stay there. Hang there. Be there.
- Let your feet find the bottom of this body of water and spring yourself up... renewed... refreshed... revitalized.... As you prepare to leave the water, notice that your Shabbat garment is waiting for you... hanging just steps away from the water.

This is a white garment. A Shabbat garment. It is a garment of angels. A light garment. A garment with no writing, no pictures, no color. A garment of openness and endless possibility. A garment with a special soul. An additional soul. A Shabbat soul. You put it on. Pull it over your head and let it envelop your naked, still-wet body. Wet with the Shabbat waters. The waters of Creation. The amniotic waters. The birthing waters that birthed you into this Shabbat.

Shower Meditation.

If only a shower is available. Washing from head down, as you wash each part in the manner you wish, think about what the parts of your body may physically or spiritually represent.

head. Let me think of others without judgment, of situations with thoughts of kindness for all involved and not of problems, but possibilities...

face: ears, eyes, and mouth. Let me not hear and see only what I want or wish, but to consider all sides of a situation; let me not speak words of slander, malice or carelessness but utter those that bring clarity, comfort or joy...

chest. Let me act with the intent of my soul, to be aware of the possibilities in every heartbeat within me and to remember to feel the emotions of the actions I take...

arms and hands. Let my hands create and work to bring about the change for good that is in my heart. Let them hug more than hit and create more than destroy...

stomach and genital areas. Let me not be driven solely by inner desires and selfish needs; let me consider goals that are more meaningful to me than temporary satisfactions...

legs and feet. Let me move and act for the change I wish to see in this world for as long as my legs will carry me...

Let the words of your heart and your true intentions continue through the space under the water and carry you into Shabbat.

Entering Shabbat • Candle Lighting

Blessed are you, יהוה our *elo'ah*,
cosmic majesty, who hallows
us through THEIR *mitsvot* and
obligated us to kindle the flame
of Shabbat.

on a holiday add: and of the *Yontev*.

on Yom Kippur add: and of Yom Kippurim.

On the Days of Awe and *Yontev*

(excepting the last two days of Passover) add:

Blessed are you, יהוה our *elo'ah*, cosmic majesty,
who has kept us alive, and has preserved us,
and enabled us to reach this season.

ברוך אתה יהוה אלהינו
מלך העולם אשר קדשנו
במצותיו וצונו להדליק
נר של שבת:

בשלוש רגלים וראש השנה:

(שבת ושל) יום טוב:

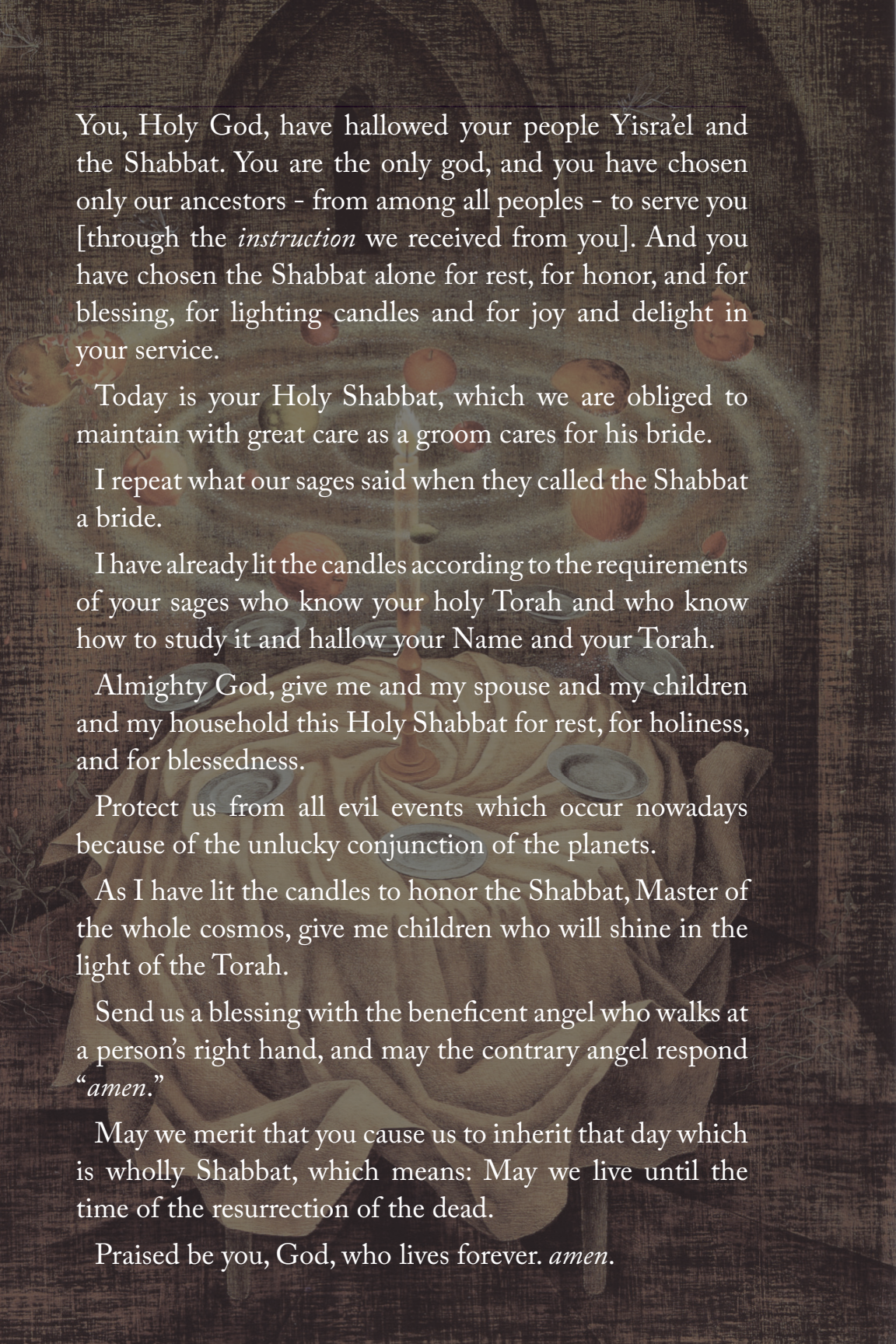
ביום הכיפורים:

(שבת ושל) יום הכפורים:

בימים נוראים ובכל יום טוב (חוץ משביעי ואחרון של

פסח): ברוך אתה יהוה אלהינו
מלך העולם שהחיינו וקיימנו
והגיענו לזמן הזה:

גאט דוא בישט הייליג און האשט גיהייליגט דיין פאלק ישׂראל און האָשט
גיהייליגט דעם שַׁבָּת דוא בישט אליין און אונזערע עלטערין האָשטו אויש
דער וויילט אונטער אלע פעלקער צוא דיין דינסט אליין און צוא רוען
האָשטו דער וויילט דעם שַׁבָּת אליין צוא עהרין און זענפטִיגען זיך צוא
לייכטין ליכט און צוא האָבין פרייד און לוסט אין דינעם דינשט היינט אין
דינעם הייליגין שַׁבָּת וועלכין מיר זינען שולדיג צו האלטן מיט אלע זאכן
אז איין חֵתן דיא פֿלֶה נאָך ריידן אונזרע חֲכָמִים דאָש זייא האָבין גירופן
דעם שַׁבָּת פֿלֶה און איך האָב שוין אָן גיצונדין דיא ליכט נאָך גיבאָטין דינע
חֲכָמִים דיא דא ווישין דיין הייליגע תּוֹרָה צוא לערנען און צוא הייליגין דיין
נאמען אין דיין תּוֹרָה דוא אלמאכטיגער גאָט גיב מיר און מיין מאן און מייןע
קינדער און מיין הויז גיזינד דעם הייליגין שַׁבָּת צוא רוען צוא הייליקייט
און זעניפטיקייט און באהיט אונז פאר אלע ביזע גישעכנש די דאָ פלעגין
צו קומן היינט פון וועגין דאש מִזֶּל פון דעם בייזן שטערין. וויא איך טוא
אָן צינדין ליכט דעם שַׁבָּת צו עהרין הער פון דער גאנצער וועלט גיב מיר
קינדער דאָש זייא זאלן לייכטין אין דער תּוֹרָה און שיק אונז די בִּרְכָּה מיט
דעם גוטן מִלָּאךְ דר דאָ גייט בייא דיא רעכטע האנט פון דעם מענטשין און
דער בייזער מִלָּאךְ זאָל דרויף אָמן זאָגין און מיר זאָלין זוכה זיין דאָש דו
זאָלשט אונז מאכין ארכין דעם טאָג וואָש איז גאָר שַׁבָּת דאָש איז גימיינט
אז מיר זאָלין דער לעבין דיא צייט פון תְּחִיַּת הַמֵּתִים גילויבט בישטו גאָט
דער דאָ לעבט אייביג אָמן:



You, Holy God, have hallowed your people Yisra'el and the Shabbat. You are the only god, and you have chosen only our ancestors - from among all peoples - to serve you [through the *instruction* we received from you]. And you have chosen the Shabbat alone for rest, for honor, and for blessing, for lighting candles and for joy and delight in your service.

Today is your Holy Shabbat, which we are obliged to maintain with great care as a groom cares for his bride.

I repeat what our sages said when they called the Shabbat a bride.

I have already lit the candles according to the requirements of your sages who know your holy Torah and who know how to study it and hallow your Name and your Torah.

Almighty God, give me and my spouse and my children and my household this Holy Shabbat for rest, for holiness, and for blessedness.

Protect us from all evil events which occur nowadays because of the unlucky conjunction of the planets.

As I have lit the candles to honor the Shabbat, Master of the whole cosmos, give me children who will shine in the light of the Torah.

Send us a blessing with the beneficent angel who walks at a person's right hand, and may the contrary angel respond "*amen.*"

May we merit that you cause us to inherit that day which is wholly Shabbat, which means: May we live until the time of the resurrection of the dead.

Praised be you, God, who lives forever. *amen.*

רבון כל העולמים אֲדוֹן כָּל הַנְּשָׁמוֹת אֲדוֹן הַשָּׁלוֹם.

מֶלֶךְ אֲבִיר	מֶלֶךְ בְּרוּךְ	מֶלֶךְ גָּדוֹל	מֶלֶךְ דּוֹבֵר שְׁלוֹם
מֶלֶךְ הַדּוּר	מֶלֶךְ יְתִיק	מֶלֶךְ יָר	מֶלֶךְ חַי הָעוֹלָמִים
מֶלֶךְ טוֹב וּמְסִיב	מֶלֶךְ יְחִיד וּמְיֻחָד	מֶלֶךְ כָּבִיר	מֶלֶךְ לּוֹבֵשׁ רַחֲמִים
מֶלֶךְ מַלְכֵי הַמַּלְכִּים	מֶלֶךְ נִשְׁגָּב	מֶלֶךְ סוֹמֵךְ נּוֹפְלִים	מֶלֶךְ עֹשֶׂה מַעֲשֵׂה בְּרָאשִׁית
מֶלֶךְ פּוֹדֶה וּמַצִּיל	מֶלֶךְ צַח וְאֵדוֹם	מֶלֶךְ קְדוֹשׁ	מֶלֶךְ רֵם וְנִשְׂא
מֶלֶךְ שׁוֹמֵעַ תְּפִלָּה	מֶלֶךְ תְּמִים דְּרָכָיו:		

מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי עַל כָּל הַחֶסֶד אֲשֶׁר עָשִׂיתָ עִמָּדִי וְאֲשֶׁר אַתָּה עֹתִיד לַעֲשׂוֹת עִמָּדִי וְעַם כָּל בְּנֵי בֵּיתִי וְעַם כָּל בְּרִיּוֹתֶיךָ בְּנֵי בְּרִיתִי. וּבְרוּכִים הֵם מִלְּאֲכִיךְ הַקְדוֹשִׁים וְהַשְׁהוּרִים שֶׁעֲשִׂים רְצוֹנְךָ:

אֲדוֹן הַשָּׁלוֹם מֶלֶךְ שֶׁהַשָּׁלוֹם שְׁלוֹ. בְּרַכְנִי בַשָּׁלוֹם וְתַפְקוֹד אוֹתִי וְאֵת כָּל בְּנֵי בֵּיתִי וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

מֶלֶךְ עֲלִיוֹן עַל כָּל צָבָא מְרוֹם יוֹצְרֵנוּ יוֹצֵר בְּרָאשִׁית. אַחֲלָה פָּנֶיךָ הַמְּאִירִים שְׁתַּזְכֶּה אוֹתִי וְאֵת כָּל בְּנֵי בֵּיתִי לְמַצָּא חֵן וְשִׁכָּל טוֹב בְּעֵינֶיךָ וּבְעֵינֵי כָּל בְּנֵי אָדָם (וְחוּהָ) וּבְעֵינֵי כָּל רוֹאֵינוּ לַעֲבֹדְךָ. וְזַכְּנוּ לְקַבֵּל שְׂבָחוֹת מִתּוֹךְ רוֹב שְׂמִיחָה וּמִתּוֹךְ עֲשׂוֹר וְכְבוֹד וּמִתּוֹךְ מַעֲוֵט עֲוֹנוֹת. וְהִסֵּר מִמֶּנִּי וּמִכָּל בְּנֵי בֵּיתִי וּמִכָּל עַמְּךָ בֵּית יִשְׂרָאֵל כָּל מִינֵי חֹלִי וְכָל מִינֵי מַדּוּהָ וְכָל מִינֵי דְלוּת וְעֲנִיּוֹת וְאֲבִיוֹנוֹת. וְתֵן בָּנוּ יֵצֵר טוֹב לַעֲבֹדְךָ בְּאַמֶּת וּבִירְאָה וּבְאַהֲבָה. וְנִהְיֶה מְכַבְּדִים בְּעֵינֶיךָ וּבְעֵינֵי כָּל רוֹאֵינוּ. כִּי אַתָּה הוּא מֶלֶךְ הַכְּבוֹד כִּי לֶךָ נָאָה כִּי לֶךָ יָאָה:

אֲנָא מֶלֶךְ מַלְכֵי הַמַּלְכִּים צוּה לְמִלְּאֲכִיךְ מִלְּאֲכֵי הַשֶּׁרֶת מִשְׁרָתִי עֲלִיוֹן שִׁיפְקֹדוֹנִי בְּרַחֲמִים וּבְרַכּוֹנִי בְּבוֹאֵם לְבֵיתִי בְּיוֹם קֹדֶשׁנוּ. כִּי הַדְּלִקְתִּי גְרוֹתִי וְהַצַּעֲתִי מִטְּתִי וְהַחֲלַפְתִּי שְׂמֻלוֹתִי לְכְבוֹד יוֹם הַשַּׁבָּת. וּבִאֲתִי לְבֵיתְךָ לְהַפִּיל תַּחֲנִתִּי לְפָנֶיךָ שְׁתַּעֲבִיר אֲנִיחִתִּי וְאֶעֱיֵד אֲשֶׁר בְּרָאתָ בְּשֵׁשׁ יָמִים כָּל הַיְצוֹר. וְאֶשְׁנֶה וְאֶשְׁלַשׁ עוֹד לְהַעֲיֵד עַל כּוֹסֵי בְּתוֹךְ שְׂמִיחָתִי כְּאֲשֶׁר צוִּיתֵנִי לְזַכְּרוֹ וּלְהַתְעַנֵּג בְּיָתֶךָ נִשְׁמָתִי אֲשֶׁר נָתַתָּ בִּי. בּוֹ אֶשְׁבּוֹת כְּאֲשֶׁר צוִּיתֵנִי לְשִׁרְתְּךָ וְכֵן אֶגִּיד גְּדֻלָּתְךָ בְּרִנָּה. וְשׁוֹיִתִּי יְיָ לְקִרְאָתִי שְׁתַּרְחֲמֵנִי עוֹד בְּגִלּוּתִי לְגִאֲלָנִי וּלְעוֹרֵר לִבִּי לְאַהֲבָתְךָ. וְאֵז אֶשְׁמֹר פְּקֻדֶּיךָ וְחֻקֶּיךָ בְּלִי עָצֵב וְאֶתְפַּלֵּל כְּדַת כְּרָאוֹי וּכְנִכּוֹן:

מִלְּאֲכֵי הַשָּׁלוֹם בּוֹאֲכֵם לְשָׁלוֹם בְּרַכּוֹנִי לְשָׁלוֹם וְאֶמְרוּ בְּרוּךְ לְשִׁלְחָנִי הָעָרוּךְ. וְצִאתְכֶם לְשָׁלוֹם מֵעֵתָה וְעַד עוֹלָם. אָמֵן סְלָה:

כִּי מִלְּאֲכֵי יִצְיָה-לֵךְ לְשִׁמְרוֹךְ בְּכָל-דְּרָכֶיךָ: (תהלים צא:יא)

יְהוָה יִשְׁמַר-צִאתְךָ וּבּוֹאֶךָ מֵעֵתָה וְעַד-עוֹלָם: (תהלים קכא:ח)

Lord of all worlds, Master of all souls, Master of peace:

King who is mighty, king who is blessed, king who is great, king who declares peace,
king who is beautiful, king who is faithful, king who is pure, king who is the life of the
Cosmos, king who is beneficent and benevolent, king who is unique and inimitable,
king who is powerful, king who is enrobed with compassion, majestic king of kings,
king who is exalted, king who supports the fallen, king who crafts the tale of creation,
king who redeems and rescues, king who is pure yet ruddy, king who is holy,
king who is exalted and praised, king who hears prayer, king whose way is simple.

I am grateful to you, יהוה our *elo'ah* and *elo'ah* of our ancestors, for all the kindness that
you have shown me and are ready to show me and my family and my friends, your
creatures. Blessed be your holy angels who perform your will.

Master of peace, bless me with peace. Remember me and my family, and all your people
the house of Yisra'el, for a happy and peaceful life.

Majestic עֲלֵיָּךְ, our Creator and Creator of the universe, grant that I and my family find
favor in your sight and in the sight of the people we meet. Enable us to welcome the
Shabbat amid wealth, honor and sinlessness. Remove all sickness and suffering and
poverty from me and my family and all your people, the house of Yisra'el. Inspire us to
serve you sincerely, reverently and eagerly. May we be distinguished in your sight and
in the sight of the people we meet. You are indeed the resplendent king, for all *kavod* is
yours.

Please majestic king of kings, command the heavenly angels to visit my house in mercy
and to bless me on our holy day. I kindled my lights, arranged my bed and changed my
garments in honor of the Shabbat, and I entered your house to petition you to remove
my sighing. I affirmed that you did create the universe in six days; twice again will I
affirm this over my cup while I celebrate, as you have commanded me to remember the
Shabbat and to enjoy it with all my soul, which you have placed within me. I will rest on
the Shabbat, as you have commanded me, and I will sing your greatness. I am mindful
of your presence, יהוה; have mercy on me while I am still in captivity; set me free, and
stir my heart to love you. Without discomfort will I then keep your ordinances and your
statutes, and worship you properly and correctly.

Angels of peace, may your coming be in peace; bless me with peace, and bless my
prepared table. May your departure be in peace, henceforth in the cosmos. *Amen. Selah!*

For *Hashem* will order their angels to guard you wherever you go.

(Psalms 91:11)

יהוה will guard your going and coming now
and in the Cosmos forever. (Psalms 121:8)

In the Jewish weekly calendar, the most dangerous time of the week is Friday at dusk — perhaps due to the crepuscular genesis of the chimerical and chicken-footed *Sheidim* at the twilight end of the sixth day of creation — or perhaps simply due to the stress of last minute preparations and rushing about as the horizon reaches for the sun in its setting. With the ubiquity of electric light in many parts of the world where Jews live, we can easily forget just how welcoming a beacon of light once was in a darkness lit only by the moon and the starry cosmos.

Kindling lights upon the approach of the Shabbat serves a dual purpose:

1. a focalizing praxis for receiving the Shabbat and entering into its headspace, and
2. as an apotropaic ward against the dangerous and malevolent classes of *Sheidim*: the *mazikin* and the *lilin*, respectively.

We eagerly take issue with those who consider the Kingdom of *Sheidim* to be mere superstition, supernatural fantasy — some queer and medieval delusion of magical thinking. (What a tragedy for those who entertain the mistaken notion that all the rest of our work as hallowing priests on weekdays and sabbaths is somehow disconnected from the powerfully potent realm of our imagination!) Without the *sheidim*, these animistic spirits born in the dusk of the sixth day of creation, our cosmology is incomplete. Within it, the *sheidim* populate the world just outside the grasp of our perception and intellect; a place ever beyond our familiar state of awareness and manner of cognition. Opposite the reckless violence of our “work” exploiting Earth’s bounty for our needs, and our species’ callous neglect of the needs and lives of those other beings struggling to survive in our shared habitat, are the *sheidim* representing some organic spirit of nature that we alienate ourselves from during our work week? Alternately, perhaps the *sheidim* are just as much a part of our physical Cosmos as Dark Matter. In any case, do they mind us less than we mind them? What role do we play in *their world*? To deny them as a nod to modernity is to be complicit in the alienation of the Jewish imagination.

We do caution those who consider the *sheidim* wholly unwelcome, dangerous, and unkind. Encountering the unknown with fear and flight and yes, even violence, is a tragedy of immature thinking. The peace of our Shabbat Hallowing demands that we welcome all within the borders of our community, our friends and family, and also our domesticated animals, wild creatures, and stranger things too. Let us meet all of creation with curiosity and respect and enjoy the fruit of knowledge of all things, with the mature, expansive, peaceful and joyous mind that we are crowned with in the presence of the Queen of Shabbat. Those that will flee her will flee on their own accord. In the end, all must be redeemed in this and every other world.

Take care not to harm anything, to go out of your way to show love and respect for those close to you, brothers and sisters, fathers and mothers, friends and strangers, and certainly all manner of living creature. This is the Holy Shabbat, the castle in time whose ministering angels welcome all visitors with peace.



שָׁלוֹם עֲלֵיכֶם
מַלְאַכֵי הַשְּׁרָת
מַלְאַכֵי עֲלִיּוֹן
מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

Peace unto you,
angels of the sanctuary,
angels of עֲלִיּוֹן,
majestic king of kings,
the blessed Holy One.

בּוֹאֲכֶם לְשָׁלוֹם
מַלְאַכֵי הַשְּׁלוֹם
מַלְאַכֵי עֲלִיּוֹן
מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

Come in peace,
angels of peace,
angels of עֲלִיּוֹן,
majestic king of kings,
the blessed Holy One.

בְּרַכּוֹנִי לְשָׁלוֹם
מַלְאַכֵי הַשְּׁלוֹם
מַלְאַכֵי עֲלִיּוֹן
מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

Bless me with peace,
angels of peace,
angels of עֲלִיּוֹן,
majestic king of kings,
the blessed Holy One.

צֵאתְכֶם לְשָׁלוֹם
מַלְאַכֵי הַשְּׁלוֹם
מַלְאַכֵי עֲלִיּוֹן
מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

Depart in peace,
angels of peace,
angels of עֲלִיּוֹן,
majestic king of kings,
the blessed Holy One.



Kabbalat Shabbat serves as more than a prelude to the *Ma'ariv* (evening service) for Shabbat. It is a reception of the Shabbat as a direct, passionate experience of divine presence through the peace that rest from work affords.

Composed at the dawn of the Renaissance in Ottoman Syria by 16th century Kabbalists whose personal and family histories witnessed the traumatic expulsion from Spanish and Portuguese Christendom, *Kabbalat Shabbat* seeks deliverance from the travails of a difficult world and the embrace of the *shekhina*, God's immanent divine presence. Gendered feminine and cast as the Queen of the Shabbat, homeless she suffers in exile with her people over the centuries following the destruction of her Temple. Once a week she finds sanctuary ensconced in her "castle in time" (as Rabbi Abraham Joshua Heschel was wont to call the Sabbath). Her redemption is thus our own, if only for a day.

The Hebrew term, *Kabbalat Shabbat*, literally means "Receiving the Sabbath." In the original practice, it was celebrated outdoors in the orchards of Galilean town of Safed, and facing west towards the sunset signalling the approach of Shabbat and thus deeply associated with the *shekhina*. This reversal of direction alludes to the transformation of death (signified by the sunset), as well as of Lilith, whose domain is the sea. (Nowadays, the memory of this custom is remembered most clearly at the end of the singing of the piyyut *Lekha Dodi*, when the entire congregation turns to greet the Shabbat Queen arriving from the west commonly the direction of the entrance to the synagogue's sanctuary.)

As with many Ashkenazi Jewish communities, *Kabbalat Shabbat* begins with singing, *Yedid Nefesh*, the love song to the divine presence long attributed to Eliezer ben Moshe Asikri. However, to underscore how our community includes all of life, we have prefaced this piyyut with the *Perek Shirah* and the *d'var tefilla* on the melody of vegetation by Rebbe Nahman of Bratslav. The traditional reading of *Shir haShirim* follows. *Kabbalat Shabbat* begins in earnest with six psalms (95-100), corresponding to the six weekdays and their associated heavenly host (planetary star). Psalms 29 by King David provides the first of several climaxes. After welcoming the Sabbath Queen with Shlomo Halevi Alkabetz's piyyut *Lekha Dodi*, Psalms 92 (for the Sabbath Day) and Psalms 93 are read. (The place of Psalms 93 here is evocative to the mystical union given that it is the traditional Levite psalm for Friday.) Psalms 27 is included for *Elul Zman* and a section from Isaiah 58 for the month of Kislev. An intermission between *Kabbalat Shabbat* and *Ma'ariv* is often adapted as a space for a brief *d'var torah*. We include the traditional reading from the Zohar related specifically to the mystery of divine reunion. As the "reception of the Shabbat Queen" serves as a mystical prelude, *Ma'ariv* serves as the unification of the Queen (represented by her people, Yisra'el) with the transcendent and blessed Holy One through the Shema and the special seven blessings form of the *Amidah* (standing meditation) for Shabbat. *Ma'ariv* ends with *Aleinu* and the singing of the piyyut, *Adon Olam*.

The evening continues with the first of the three Sabbath feasts commenced with songs, *Kiddush*, *Netilat Yadayim*, and *Hallah*. More *zemirot* and *divrei torah* continue until the feast concludes with the *Birkat Hamazon*.

Eliyahu opened by saying: Lord of the Cosmos — you who are One and not just a number. You are the highest of the highest most hidden of the undisclosed. No thought scheme grasps you at all.

You are the one who pours forth ten *tikkunim*. We call them the Ten Sefirot to lead through them Worlds hidden and undisclosed and Worlds manifest and known. In them are you hidden from the sons of men. You are the one who binds them, who unites them. And since you are within them, whosoever sunders one from its mate of these Ten Sefirot, to them it is accounted as if they had sundered you. These Ten Sefirot proceed in their order one long, one short, and one between. You are the one who governs them. No one governs you neither below nor above nor at any side. You made wraps for them — the Ten Sefirot — from whence blossom forth souls for the sons of humankind. Many bodies you fashioned for them — ‘bodies’ they are called when compared to the ‘wraps’ covering them. They are thus called in the following *tikkun*:

Hesed, the ‘Right Arm.’ *Gevurah*, the ‘Left Arm.’ *Tiferet*, the ‘Trunk.’ *Netzakh* and *Hod*, the two ‘Thighs.’ *Y’sod*, the trunk’s ‘Extremity’; sign of the Covenant most holy. *Malkhuth*, the ‘Orifice’; the oral Torah we call it. *Hokhmah*, the ‘Brain’; it is the Thought within *Binah*, the ‘Heart’ — in it understands the very heart of understanding. Concerning these two (*Hokhmah* and *Binah*) it is written “Mysteries hidden are they of יהוה our *elo’ah*.” *Keter*, the highest, for it is the Crown of Majesty, concerning it is said: *Hashem* tells the End from the Beginning. It is the scalp of the *tefillin* within it is the ‘*Mab*’ name (of value 45) YUD-HEY-VAV-HEY it is the Heaven— way—of *Atsilut*—Emanation. The rooting place of the Tree of Boughs and Branches. Like water drenching the Tree causing it to increase through the root’s sap.

O Lord of the Cosmos — you are Origin of Origins, Cause of Causes, who drenches that Tree by this *shefa*. And this *shefa* like soul to body is the body’s life. In you there is nothing like image or form of anything within or without. You create Heaven and Earth bringing forth of their substance Sun, Moon,

פָּתַח אֱלֹהֵי וְאָמַר: רַבּוֹן
עֲלָמִין, אֲנִי הוּא חֵד, וְלֹא
בְּחוּשָׁבָן. אֲנִי הוּא עֲלֵאָה
דְּכָל עֲלָאִין, סְתִימָא עַל כָּל
סְתִימִין. לֵית מַחְשְׁבָה תְּפִיסָא
בָּךְ כָּלָל.

אֲנִי הוּא דְּאִפִּיקַת עֶשֶׂר
תְּקוּנִין, וְקָרִינָן לְהוֹן עֶשֶׂר
סְפִירָן, לְאִנְהָגָא בְּהוֹן עֲלָמִין
סְתִימִין דְּלֹא אֲתַגְלִין, וְעֲלָמִין
דְּאֲתַגְלִין. וּבְהוֹן אֲתַפְסִיאת
מִבְּנֵי נֶשָׁא. וְאֲנִי הוּא דְּקֶשֶׁר
לוֹן, וּמִיחֵד לוֹן. וּבְגִין דְּאֲנִי
מִלְּגָא, כָּל מָאן דְּאִפְרִישׁ
חֵד מִחֲבָרִיה, מֵאֲלִין עֶשֶׂר
סְפִירָן, אֲתַחֲשֵׁב לֵיהּ כְּאֵלוֹ
אִפְרִישׁ בָּךְ. וְאֲלִין עֶשֶׂר
סְפִירָן. אֲנִין אֲזִלִין כְּסֻדְרָן. חֵד
אֲרִיךְ וְחֵד קָצֵר וְחֵד בִּינּוּנִי.
וְאֲנִי הוּא דְּמִנְהִיג לוֹן. וְלֵית
מָאן דְּאִנְהִיג לָךְ, לֹא לְעֵלָא
וְלֹא לְתַתָּא וְלֹא מִכָּל סְטָרָא:
לְבוּשִׁין תְּקִינָתָּ לֹון דְּמִנְהִי
פְּרַחִין נִשְׁמַתִּין לְבְנֵי נֶשָׁא.
וּבְמָה גּוֹפִין תְּקִינָתָּ לוֹן,
דְּאֲתַקְרִיא גּוֹפִין לְגַבִּי לְבוּשִׁין
דְּמַכְסִין עֲלֵיהוֹן: וְאֲתַקְרִיא
בְּתַקּוּנָא דָא.

חֶסֶד דְּרוּעָא יְמִינָא. גְּבוּרָה
דְּרוּעָא שְׂמָאלָא. תְּפִאָרַת
גּוֹפָא. נִצָּח הוּד תְּרִין שׁוֹקִין.
יְסוּד סִיּוּמָא דְּגּוֹפָא אוֹת בְּרִית
קָדֵשׁ. מַלְכוּת פֶּה תוֹרָה שְׁבַע
פֶּה קָרִינָן לָהּ. חֲכָמָה מוֹחָא
אִיהוּ מַחְשְׁבָה מִלְּגָא. בִּינָה
לְבָא וְבֶה הֵלֵב מִבִּין. וְעַל אֲלִין
תְּרִין כְּתִיב הַנְּסֻתוֹת לִיהוָה
אֱלֹהֵינוּ. כְּתָר עֲלָאָה אִיהוּ
כְּתָר מַלְכוּת. וְעֵלָה אֲתָמַר
מְגִיד מִרְאשִׁית אַחֲרִית, וְאִיהוּ
קְרַקְפָּתָא דְּתַפְלִי מִלְּגָא
אִיהוּ שֵׁם יו"ד ה"א וּא"ו ה"א
דְּאִיהוּ אֲרַח אֲצִילוֹת. וְאִיהוּ

Planets, Stars. And on Earth, grass and trees, a Garden of Eden, flora and fauna, beasts, birds, fish and human beings. All this so that what is above may become known so that we may have models of those above and below. Those above can become known through those below (and since there is no model in creation for you) there is no one who knows you at all. Outside of you there is no One (whole—all—complete) among those above and those below – thus are you made known as the Origin of All and the Master of All.

Each *sefrab*, has a known name — by these names Angels are called. (An Angel—entity of force directed to an aim, an energy discharged by its own function.) You have no known Name because all the names are filled by you. You are the fulfillment of them all. When you rise up from them all the names remain as bodies bereft of soul.

You are wise yet not in wisdom known. You are understanding yet not in understanding known. In you there is no place for knowledge (to grasp). But your power and strength you make knowable to human beings as you show to them how the world is conducted in Law and Mercy For there is Righteousness and Justice according to the deeds of the children of Adam. *Din* (Law) is *Gevurah. Mishpat* (Justice) — the middle column. *Tsedek* (Righteousness) — the Holy Majesty. The just scales, two true supports. The righteous *bin* (liquid measure) — is the holy Covenant. All this portrays how the world is conducted but not that there is in you known righteousness identical with Law (which binds you). Nor is there Justice in you which is Mercy or any other attribute at all.

Be drawn down to us — Blessed channeled יהוה into the Cosmos for ever truly so *Amen, Amen*.

שְׁקִי דְאִלְנָא בְּרוּעֵי וְעֲנְפוֹי. כְּמִיָּא
דְּאִשְׁקוּ לְאִלְנָא וְאֶתְרַבִּי בְּהֵוֹא
שְׁקִי:

רְבוֹן עֲלָמִין, אֲנָתְּ הוּא עֶלְת הָעֲלֹת,
וְסִבַּת הַסְּבוֹת, דְּאִשְׁקִי לְאִלְנָא בְּהֵוֹא
נְבִיעֵו. וְהֵוֹא נְבִיעֵו אִיהוּ כְּנִשְׁמָתָא
לְגֻפָא, דְּאִיהוּ חַיִּים לְגֻפָא. וּבִךְ לִית
דְּמִיּוֹן וְלִית דְּיוֹקְנָא מְכָל מַה דְּלִגְאוּ
וְלָבֵר: וּבִרְאֵת שְׁמִיָּא וְאַרְעָא, וְאַפִּיקֶת
מִנְהוֹן שְׁמִשָּׁא וְסִיְהָרָא וְכוּכְבָּיָא
וּמִזְלִי, וּבְאַרְעָא אִילָנִין וּדְשָׁאִין וְגִנְתָּא
דְּעֵדֹן וְעֶשְׂבִּין וְחִיּוֹן וּבְעִירִין וְעוֹפִין
וְנוֹנִין, וּבְנֵי נֶשָׂא, לְאַשְׁתְּמוּדְעָא בְּהוֹן
עֲלָאִין, וְאִיךְ יִתְנַהֲגוֹן בְּהוֹן עֲלָאִין
וְתַתְּאִין, וְאִיךְ אֲשְׁתְּמוּדְעָאן מִעֲלָאִי
וְתַתְּאִי, וְלִית דִּידַע בְּךָ כֻּלָּל. וְכֵן מִנְךָ
לִית יְחֻדָּא בְּעֲלָאִי וְתַתְּאִי. וְאַנְתָּ
אֲשְׁתְּמוּדַע אֲדוֹן עַל כֻּלָּא.

וְכָל סְפִירִין, כָּל חַד אִית לָה שֵׁם
יְדִיעָא, וּבְהוֹן אֶתְקַרִּיאוּ מִלְּאֲכֵיָּא.
וְאַנְתָּ לִית לָךְ שֵׁם יְדִיעָא, דְּאַנְתָּ הוּא
מִמְלָא כָּל שְׁמֵהוּ. וְאַנְתָּ הוּא שְׁלִימוֹ
דְּכִלְהוֹ: וְכֵן אֲנָתְּ תִסְתַּלַּק מִנְהוֹן,
אֲשְׁתְּאַרוּ כֻלְהוֹ שְׁמֵהוּ כְּגֻפָא בְּלֹא
נִשְׁמָתָא.

אֲנָתְּ חַכִּים, וְלֹא בְּחֻכְמָה יְדִיעָא. אֲנָתְּ
הוּא מְבִין, וְלֹא מְבִינָה יְדִיעָא. לִית
לָךְ אֶתֶר יְדִיעָא. אֶלָּא לְאַשְׁתְּמוּדְעָא
תּוֹקֶפֶךָ וְחִילָךְ לְבְנֵי נֶשָׂא. וְלֹא חֻזָּא
לוֹן אִיךְ מִתְנַהֵג עֲלָמָא בְּדִינָא
וּבְרַחֲמֵי. דְּאִינוֹן צִדֵּק וּמִשְׁפָּט, כְּפֻם
עוֹבְדֵיהוֹן דְּבְנֵי נֶשָׂא:

דִּין אִיהוּ גְבוּרָה. מִשְׁפָּט עֲמוּדָא
דְּאִמְצָעִיתָא. צִדֵּק מְלִכּוּתָא קְדִישָׁא.
מִלְּאֻנִּי צִדֵּק תְּרִין סְמִכֵי קְשׁוּט. הִין
צִדֵּק אוֹת בְּרִית קֹדֶשׁ. כֻּלָּא לְאַחֲזָא
אִיךְ מִתְנַהֵג עֲלָמָא. אֶבֶל לֹא דְאִית
לָךְ צִדֵּק יְדִיעָא דְאִיהוּ דִּין. וְלֹא
מִשְׁפָּט יְדִיעָא דְאִיהוּ רַחֲמֵי. וְלֹא מְכָל
מִדּוֹת אֱלִין כֻּלָּל.

כְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.

PEREK SHIRAH

פרק שירה

But ask now the animals,
and they shall teach you;
And the birds of the sky,
and they shall tell you;
Or speak to the Earth,
and it shall teach you;
And the fishes of the sea
shall declare unto you;
Who knows not among all these,
That the hand of יהוה has wrought this?
In whose hand is the soul of every living thing,
And the breath of all humanity. (Job 12:7-10)

וְאוֹלָם שְׂאֵל-נָא בְּהִמּוֹת
וְתִגַּד
וְעוֹף הַשָּׁמַיִם
וְיַגִּד-לָךְ:
אוֹ שֵׁיחַ לָאָרֶץ
וְתִגַּד
וְיִסְפְּרוּ לָךְ
דְּגֵי הַיָּם:
מִי לֹא-יָדַע בְּכָל-אֵלֶּה
כִּי יַד-יְהוָה עָשְׂתָה זֹאת:
אֲשֶׁר בְּיָדוֹ נַפְשׁ כָּל-חַי
וְרוּחַ כָּל-בָּשָׂר-אִישׁ: (איוב יב:ז-י)



INTRODUCTION

Rabi Eliezer said: Anyone who involves themselves with *Perek Shirah* in *olam hazeh*, merits saying it in *olam habab*, as it says, "Then Moshe will sing"; it does not say "sang," but "will sing" in *olam habab*.

And Rabi said: Anyone who involves themselves with *Perek Shirah* in *olam hazeh* — I testify that they are destined for *olam habab*, and they are saved from the predatory instinct, and from harsh judgment, and from *Satan* the executioner, and from all types of enemies, and from the birth pangs of *Moshiah*, and from the judgment of *Gebennom*; and they merit to learn and to teach, to observe and to fulfill and to perform [the *mitsvot* of the Torah], and their studies are established in them, and their days are lengthened, and they merit life in *olam habab*.

הקדמה

אמר רבי אליעזר, כל העוסק
בפרק שירה בעולם הזה זוכה
ואומר לעולם הבא שנאמר "או
ישיר משה" - "שר" לא נאמר
אלא "ישיר" לעולם הבא:

ואמר רבי כל העוסק בפרק שירה
בעולם הזה מעיד אני עליו שהוא
בן עולם הבא ונצול מיצר הרע
ומדין קשה ומשטן המשחית
ומכל מיני מזיקין ומחבלו של
משיח ומדינה של גיהנם וזוכה
ללמוד וללמד לשמור ולעשות
ולקיים ותלמודו מקיים בידו
ומאריך ימים וזוכה לחיי עולם
הבא:





Yalkut Shimoni, end of Psalms.

The Sages of blessed memory said concerning King David that when he completed the book of Psalms, he became proud. He said before the blessed Holy One,

ילקוט שמעוני, סוף תהלים

אָמְרוּ רַבּוֹתֵינוּ ז"ל עַל דָּוִד הַמֶּלֶךְ
ע"ה בְּשִׁעָה שְׁסִימִים סֵפֶר תְּהִלִּים
זָחָה דַּעַתּוֹ עָלָיו. אָמַר לִפְנֵי הַקָּדוֹשׁ
בָּרוּךְ הוּא



"Is there any creature you have created in your world that says more songs and praises than I?"

At that moment a frog happened across his path, and it said to him:

"David! Do not become proud, for I recite more songs and praises than you. Furthermore, every song I say contains three thousand parables, as it says, 'And he spoke three thousand parables, and his songs were one thousand five hundred' (1 Kings 5:12)."

"And furthermore, I am busy with a great *mitsvah*, and this is the *mitsvah* with which I am busy. There is a certain type of creature by the edge of the sea whose sustenance is entirely from [creatures living in] the water, and when it is hungry, it takes me and eats me, such that I fulfill that which it says, 'If your enemy is hungry, feed them; if they are thirsty, give them water to drink; for you shall heap coals of fire on their head, and יהוה shall reward you' (Proverbs 25:21-22). Do not read 'shall reward you' but instead 'shall make them complete you.'"

"יש בריאה שבראת בעולמך
שאומרת שירות ותשבחות יותר
ממני?"

באותה שעה נדמנה לו צפרדע
אחת ואמרה לו,

דוד! אל תזות דעתך עליה, שאני
אומרת שירות ותשבחות יותר ממך.
ולא עוד אלא כל שירה שאני אומרת
ממשלת עליה שלשת אלפים משל
שנאמר "וידבר שלשת אלפים משל
ויהי שירו חמשה ואלף" (מלכים א ה:יב).

ולא עוד אלא שאני עוסקת במצוה
גדולה, וזו היא המצוה שאני
עוסקת בה - יש בשפת הים מין
אחד שאין פרנסתו כי אם מן המים
ובשעה שהוא רעב נוטלני ואוכלני
לקיים מה שנאמר "אם רעב שנאך
האכילהו לחם ואם צמא השקהו
מים כי גחלים אתה חתה על ראשו
ויהוה ישלם לך" (משלי כה:כא-כב) אל
תקרי ישלם לך אלא ישלימהו לך:



- שמים אומרים. השמים מספרים כבוד-אל
ומעשה ידיו מגיד הרקיע: (תהלים יט:ב)
- ארץ אומרת. ליהוה הארץ ומלואה תבל וישבי בה:
(תהלים כד:א חלק)
- ואומר. מכנף הארץ ומרת שמענו צבי לצדיק...
(ישעיהו כד:טו חלק)
- גן עדן אומר. עורי צפון ובואי תימן הפיחי גני יולו בשמיו
יבא דודי לגנו ויאכל פרי מגדיו: (שיר השירים ד:טז)
- גיהנם אומר. כי-השביע נפש שקקה
ונפש רעבה מלא-טוב: (תהלים קז:ט)
- מדבר אומר. יששום מדבר וציה ותגל ערבה ותפרח כחבצלת:
(ישעיהו לח:א)
- שדות אומרים. יהוה בחכמה יסד-ארץ כונן שמים בתבונה: (משלי ג:יט)
- מים אומרים. לקול תתו המון מים בשמים ועל נשאים מקצה-ארץ
ברקים למטר עשה ויצא רוח מאצרתיו: (ירמיה נא:טז)
- ימים אומרים. מקלות ו מים רבים אדירים משברי-ים
אדיר במרום יהוה: (תהלים צג:ד)
- נהרות אומרים. נהרות ימחאו-כף יחד הרים ירגנו: (תהלים צח:ח)
- מעינות אומרים. ושרים כחללים כל-מעני בך: (תהלים פז:ו)

The Heavens are saying:	“The heavens speak of the <i>kavod</i> of אֱלֹהִים, and the cosmic dome tells of THEIR handiwork.” (Psalms 19:2)
The Earth is saying:	“The earth and every thing in it are יְהוָה’s; the inhabited area and all that dwell within it.” (Psalms 24:1) And it is saying: “From the wings of the land we have heard song, glory to the righteous...” (Isaiah 24:16 partial)
Gan Eden is saying:	“Arouse yourself, O north [wind], and come, O south! Blow upon my garden, let its spices flow out; let my Beloved come to their garden and eat of its precious fruit.” (Song of Songs 4:16)
Gehinnom is saying:	“For <i>Hashem</i> has satisfied the longing soul, and has filled the hungry soul with good.” (Psalms 107:9)
The Wilderness is saying:	“The wilderness and the desert shall rejoice, and the arid region shall exult, and blossom like the rose.” (Isaiah 35:1)
The Fields are saying:	“יְהוָה founded the land with wisdom; THEY established the heavens with understanding.” (Proverbs 3:19)
The Waters are saying:	“When THEIR voice resounds with a great mass of water in the heavens, and THEY raise vapors from the ends of the Earth; when THEY make lightning amongst the rain, and THEY bring out the wind from its storehouses.” (Jeremiah 51:16)
The Seas are saying:	“More than the voices of many waters, than the mighty waves of the sea, יְהוָה on high is mighty.” (Psalms 93:4)
The Rivers are saying:	“Let the rivers clap their hands, let the mountains sing for joy together!” (Psalms 98:8)
The Wellsprings are saying:	“And as singers who are like dancers are all those who study you.” (Psalms 87:7)

- יום אומר. יום ליום יביע אִמֶּר וּלְיִלָּה לְיִלָּה יְחִיָּה־דָּעַת:
(תהלים יט:ג)
- לילה אומר. לַהֲגִיד בַּבֶּקֶר חֲסִדְךָ וְאַמוּנָתְךָ בְּלֵילֹת: (תהלים צב:ג)
- שֶׁמֶשׁ אומר. שֶׁמֶשׁ יָרַח עָמַד וּבָלָה
לְאֹר חֲצִיךָ יִהְלְכוּ לְנֶגֶה בְּרֶק חֲנִיתְךָ: (חבקוק ג:יא)
- ירח אומרת. עֲשֵׂה יָרַח לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ: (תהלים קד:יט)
- כוכבים אומרים. אַתָּה־הוּא יְהוָה לְבִדְךָ אַת [אַתָּה] עֲשִׂיתָ אֶת־הַשָּׁמַיִם
שָׁמַי הַשָּׁמַיִם וְכָל־צִבְאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים
וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּלָם
וּצִבְאָ הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים: (נחמיה ט:ו)
- עבים אומרים. יֵשֶׁת חֲשֹׁךְ וְסִתְרוּ סְבִיבוֹתָיו סִכְתּוֹ
חֲשַׁכְת־מַיִם עָבִי שְׁחָקִים: (תהלים יח:יב)
- ענני כבוד אומרים. אֶף־בְּרִי יִטְרִיחַ עָב יִפְיץ עָנָן אוֹרוֹ: (איוב לו:יא)
- רוח אומר. אִמֶּר לְצִפּוֹן תָּנִי וּלְתִימָן אֶל־תִּכְלָאִי
הִבֵּי־אֵי בְּנֵי מִדְּבָר וּבְנֹתַי מִקְצֵה הָאָרֶץ: (ישעיה מג:ו)
- ברקים אומרים. ... בְּרָקִים לְמִטֶּר עֲשֵׂה
מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו: (תהלים קלח:ז חלק)
- טל אומר. אֶהְיָ כֶּסֶל לְיִשְׂרָאֵל יִפְרַח בְּשׁוֹשַׁנָּה
וְיָךְ שְׂרָשׁוֹ בְּלִבְנוֹן: (הושע יד:ו)
- גשמים אומרים. גֶּשֶׁם גְּדִבּוֹת תִּנְיֹף אֱלֹהִים
נִחַלְתָּךְ וְנִלְאָה אַתָּה כּוֹנֵנְתָּהּ: (תהלים סח:י)

- The Day
is saying: “Day to day utters speech, and night to night relates knowledge.”
(Psalms 19:3)
- The Night
is saying: “To speak of THEIR kindness in the morning,
and of THEIR faithfulness by nights.” (Psalms 92:3)
- The Sun
is saying: “The sun, [when covered by] the moon, stood in its abode;
they speed at the light of your arrows,
and at the shining of your glittering spear.” (Habakuk 3:11)
- The Moon
is saying: “*Hashem* made the Moon for the festivals;
the Sun knows the time of its coming.” (Psalms 104:19)
- The Stars
are saying, “You, only you, are יְהוָה; you made heaven, the heaven of heavens,
with all their multitude; the earth, and everything that is in it; the
seas, and everything that is in them; and you preserve them all;
and the host of heaven prostrate themselves to you.” (Nehemiah 9:6)
- The Thick Clouds
are saying, “*Hashem* made darkness THEIR secret place;
THEIR pavilion around THEM was dark with waters and thick
clouds of the skies.” (Psalms 18:12)
- The Light Clouds
are saying, “Also *El* burdens the thick cloud with an overflow;
the cloud scatters its light.” (Job 37:11)
- The Wind
is saying, “I will say to the north, ‘Give up’;
and to the south, ‘Do not withhold;
bring my sons from far,
and my daughters from the ends of the earth.’” (Isaiah 43:6)
- The Lightning
Bolts are saying, “...*Hashem* makes lightning for the rain;
Hashem brings forth the wind from their storehouses.”
(Psalms 135:7 partial)
- The Dew
is saying: “I shall be as the dew to Yisra’el, he shall blossom as a rose,
he shall spread forth his roots as the Lebanon.” (Hosea 14:6)
- Other texts add: “Arouse yourself O north [wind],
and come, O south! Blow upon my garden, let its spices flow out;
let my Beloved come to his garden and eat of its precious fruit.”
(Song of Songs 4:16)
- The Rains
are saying, “You, אֱלֹהִים, poured a generous rain,
to strengthen your heritage when it languished.” (Psalms 68:10)

אֵילָנוֹת שְׁבֻשָּׁה אוֹמְרִים.	אֹז יִרְנְנוּ עֲצֵי הָעֵר מִלִּפְנֵי יְהוָה כִּי־בָא לְשִׁפּוֹט אֶת־הָאָרֶץ: (דברי הימים א טז:לג)
גִּפֶּן אוֹמְרֵת.	כֹּה וְאָמַר יְהוָה בְּאִשֹּׁר יִמָּצֵא הַתִּירוֹשׁ בְּאִשְׁכּוֹל וְאָמַר אֶל־תִּשְׁחִיתֶהוּ כִּי בִרְכָה בּוֹ בֶּן אֶעֱשֶׂה לְמַעַן עֲבָדִי לְבִלְתִּי הַשְׁחִית הַכֹּל: (ישעיה סה:ח)
תֹּאנָה אוֹמְרֵת.	נֹצֵר תֹּאנָה יֹאכֵל פְּרִיָּה ... (משלי כו:יח חלק)
רִמּוֹן אוֹמֵר.	... כִּפְלַח הָרִמּוֹן רִקְתָּךְ מִבְּעַד לְצִמְתָּךְ: (שיר השירים ד:ג חלק)
תָּמַר אוֹמֵר.	צָדִיק כְּתֹמֵר יִפְרַח כָּאֲזוּ בִלְבָנוֹן יִשְׁגָּה: (תהלים צב:יג)
תְּפוֹת אוֹמֵר.	כְּתִפּוֹחַ בְּעֲצֵי הָעֵר בֵּין הַבָּנִים בָּצֵלוֹ חֲמֻדָּתִי וְיִשְׁבֹּתִי וּפְרִיז מְתוֹק לְחֻכִּי: (שיר השירים ב:ג)
שְׁבֵלֵת חֲטִים	שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קְרֹאֲתֶיךָ יְהוָה: (תהלים קכ:א)
שְׁבֵלֵת שְׁעוּרִים	תִּפְלָה לַעֲנִי כִי־יַעֲטֹף וּלְפָנַי יְהוָה יִשְׁפֹּךְ שִׁיחוֹ: (תהלים קכ:א)
שָׂאֵר הַשְּׁבָלִים אוֹמְרִים.	לְבָשׁוּ כְרִים וְהָצֵאן וְעַמְּקִים יַעֲטֹפוּ־בָר יִתְרוֹעֲעוּ אַף־יִשְׁירוּ: (תהלים סה:יד)
יְרֻקֹת שְׁבֻשָּׁה אוֹמְרִים.	תִּלְמִיךָ רֹוֹה נַחַת גְּדוּדֶיךָ בְּרִבִּיבִים תִּמְגַּנֶּנָּה צִמְחָה תִּבְרָךְ: (תהלים סה:יא)
דְּשָׁאִים אוֹמְרִים.	יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׁמַח יְהוָה בְּמַעֲשָׁיו: (תהלים קד:לא)

The Trees of the Forest are saying,	“Then shall the trees of the forest sing out at the presence of יהוה, because he comes to judge the earth.” (1 Chronicles 16:33)
The Grape Vine is saying,	“So says יהוה: As the wine is found in the cluster, and one says: ‘Do not destroy it, for a blessing is in it’ – so shall I do for the sake of my servants, so as not to destroy everything.” (Isaiah 65:8)
The Fig is saying:	“The one who guards the fig shall eat of her fruits...” (Proverbs 27:18 partial)
The Pomegranate is saying,	“...Your brow is like a slice of a pomegranate behind your braids.” (Song of Songs 4:3 partial)
The Palm is saying,	“The righteous flourish like the palm tree; they grow like a cedar in Lebanon.” (Psalms 92:13)
The Etrog is saying,	“Like the etrog tree among the trees of the wood, so is my beloved among young men. I sat down under his shadow with delight, and his fruit was sweet to my taste.” (Song of Songs 2:3)
The Sheaves of Wheat are saying,	“A song of ascents: Out of the depths have I cried to you, יהוה.” (Psalms 130:1)
The Sheaves of Barley are saying,	“A prayer of the pauper, when he swoons, and pours out his speech before יהוה.” (Psalms 102:1)
The Other Sheaves are saying,	“The meadows are clothed with flocks; the valleys also are covered over with grain; they shout for joy, they also sing.” (Psalms 65:14)
The Vegetables of the Field are saying,	“You water its furrows abundantly; you settle its ridges; you make it soft with showers; you bless its growth.” (Psalms 65:11)
The Grasses are saying,	“May the <i>kavod</i> of יהוה endure in the cosmos; may יהוה rejoice in THEIR works.” (Psalms 104:31)

תַּרְנָגוּל אוֹמֵר. בְּשִׁעָה שְׁבֵא הַקְדוּשׁ בְּרוּךְ הוּא אֶצֶל הַצְּדִיקִים בְּגֵן עֵדֶן, זֹלָפִים כָּל אֵילָנֵי גֵן עֵדֶן בְּשָׁמִים, וּמִרְנָנִים וּמִשְׁבָּחִים, וְאֵין גַּם הוּא מִתְעוֹרֵר וּמִשְׁבָּח: (מצוטט בזוהר ב קצה:ב, ויקהל)

בְּקוֹל רִאשׁוֹן תַּרְנָגוּל אוֹמֵר. זֶה דָּוִד דְּרָשׁוּ [דְּרָשׁוּ] מִבְּקָשֵׁי פְּנִיךָ יַעֲקֹב סֵלָה: שְׂאוּ שְׁעָרִים וּרְאִשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזֹז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה: (תהלים כד:ח)

בְּקוֹל שְׁנִי תַּרְנָגוּל אוֹמֵר. שְׂאוּ שְׁעָרִים וּרְאִשֵׁיכֶם וַיָּבֹאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה: (תהלים כד:ט-י)

בְּקוֹל שְׁלִישִׁי תַּרְנָגוּל אוֹמֵר. עֲמַדוּ צְדִיקִים וְעִסְקוּ בַתּוֹרָה, כְּדִי שִׁיְהִיָּה שְׁכֻרְכֶּם כְּפוֹל לְעוֹלָם הַבָּא: (השוו רמב"ן, שער הגמול ל"ג)

בְּקוֹל רְבִיעִי תַּרְנָגוּל אוֹמֵר. לִישׁוּעָתְךָ קוִיִּיתִי יְהוָה: (בראשית מט:יח)

בְּקוֹל חֲמִישִׁי תַּרְנָגוּל אוֹמֵר. עַד-מָתִי עֲצֹל וְהִשְׁבֵּב מָתִי תִקּוּם מִשְׁנִתְךָ: (משלי ו:ט)

בְּקוֹל שִׁשִּׁי תַּרְנָגוּל אוֹמֵר. אֶל-תִּתְּאָהֵב שָׁנָה פֶּן-תִּתְּרָשׁ פִּקַּח עֵינֶיךָ שֶׁבַע-לֶחֶם: (משלי כ"ג)

בְּקוֹל שְׁבִיעִי תַּרְנָגוּל אוֹמֵר. עַתָּה לַעֲשׂוֹת לִיהוָה הִפְרוּ תוֹרָתְךָ: (תהלים קיט:קכו)

תַּרְנָגֶלֶת אוֹמֶרֶת. נָתַן לֶחֶם לְכָל-בֶּשֶׂר כִּי לְעוֹלָם חֲסִדוֹ: (תהלים קלז:כח)

יוֹנָה אוֹמֶרֶת. כְּסוּס עָגוּר בֵּן אֶצְפָּצָף אֶהְיֶה בִּיּוֹנָה דָּלוּ עֵינַי לְמָרוֹם אֲדַנִּי עֲשֵׂקָה-לִּי עֲרַבְנִי: (ישעיה לח:י)

אוֹמֶרֶת יוֹנָה לִפְנֵי הַקְדוּשׁ בְּרוּךְ הוּא, רְבוּנוּ שֶׁל עוֹלָם, יְהִיוּ מְזוֹנוֹתֵי מְרוֹרִים כְּזִית בִּידֶךָ, וְאֵל יְהִיוּ מִתּוֹקִים כְּדָבֶשׁ, עַל יְדֵי בֶשֶׂר וְדָם: (ערוכין יח ב)

- The Rooster is saying, "When the blessed Holy One comes to the righteous in the Garden of Eden, all the trees in the Garden of Eden scatter their spices, and they rejoice and praise, and then he, too, is aroused and praises." (quoted in Zohar II 195:2, Vayaqhel)
- In its first call, the Rooster says, "Such is the generation of them that seek after your face, even Ya'akov. *Selah!* Lift up your heads, O gates! And be lifted up, gateways of the cosmos! And the King of *kavod* shall come in. Who is this King of *kavod*? יהוה strong and mighty, יהוה mighty in battle!" (Psalms 24:6-8)
- In its second call, the Rooster says, "Lift up your heads, O gates! Lift them up, gateways of the cosmos! And the resplendent Majesty shall come in. Who are THEY, this resplendent Majesty? יהוה צבאות, THEY are the resplendent Majesty, *Selah!*" (Psalms 24:9-10)
- In its third call, the Rooster says, "Stand, O righteous ones, and busy yourselves with Torah, so that your reward shall be double in *Olam Haba*." (Cf. Ramban, The Gate of Reward 33)
- In its fourth call, the Rooster says, "I have hoped for your salvation, יהוה." (Genesis 49:18)
- In its fifth call, the Rooster says, "How long will you sleep, O sluggard? When will you arise from your sleep?" (Proverbs 6:9)
- In its sixth call, the Rooster says, "Do not love sleep, lest you come to poverty; open your eyes, and you shall be satisfied with bread." (Proverbs 20:13)
- In its seventh call, the Rooster says, "It is time to act for יהוה; for they have made void your Torah." (Psalms 119:26)
- The Hen is saying, "*Hashem* gives sustenance to all creatures, for THEIR lovingkindness endures in the cosmos." (Psalms 136:25)
- The Dove is saying, "Like a swift or crane, so do I chatter; I moan like a dove; my eyes fail with looking upward; my Master, I am oppressed by my senility." (Isaiah 38:14)
- The Dove says before the blessed Holy One: "Master of the World! May my sustenance be as bitter as an olive in your hand, rather than it being sweet as honey through flesh and blood." (Eruvin 18b)

נִשְׁר אֹמֶר. וְאַתָּה יְהוָה-אֱלֹהִים וְצְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִקְיָצָה
לְפָקֶד כָּל-הַגּוֹיִם אֶל-תַּחֲזֹן כָּל-בְּגָדֵי אָנֹן סָלָה: (תהלים נט:)

עָגוּר אֹמֶר. הוֹדִי לַיהוָה בְּכִנּוֹר בְּגִבֹּל עֲשׂוֹר וּמְרוֹ-לֹ: (תהלים לג:ב)

צָפוּר אֹמֶר. גַּם-צָפוּר וּמִצָּאָה בַּיִת וּדְרוֹר וְקֵן לָהּ אֲשֶׁר-שָׁתָה
אֶפְרָחֶיהָ אֶת-מִזְבְּחוֹתֶיהָ יְהוָה צְבָאוֹת מֶלֶכִּי וְאֱלֹהֵי:
(תהלים פד:ד)

סְנוּנִית אֹמֶרֶת. לִמְעַן וְזִמְרָךְ כְּבוֹד וְלֹא יָדָם יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ:
(תהלים לז:ג)

טְסִית אֹמֶרֶת. עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ: (תהלים קכא:ב)

צִיָּה אֹמֶרֶת. אֹרֶע לַצַּדִּיק וְלִישְׂרֵי-לֵב שִׁמְחָה: (תהלים צז:יא)

רְצִפִּי אֹמֶר. נִחְמוּ נִחְמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם: (ישעיה מ:א)

חֲסִידָה אֹמֶרֶת. דְּבָרוֹ עַל-לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ כִּי מְלָאָה צְבָאָה כִּי
נִרְצָה עֲוֹנָה כִּי לִקְחָה מִיָּד יְהוָה כְּפָלִים בְּכָל-חַטָּאתֶיהָ:
(ישעיה מב:ב)

עוֹרֵב אֹמֶר. מִי יִכִּין לְעוֹרֵב צִידוֹ כִּי-יִלְדוּ וְיִלְדוּן אֶל-אֵל יִשְׁעוֹ ...
(איוב לח:מא חלק)

זְרִיר אֹמֶר. וְנוֹדַע בְּגוֹיִם זִרְעָם וְצִאֲצֵאֵיהֶם בְּתוֹךְ הָעַמִּים כָּל-רְאִיֵּיהֶם
יִכְרוֹם כִּי הֵם זֶרַע בִּרְךְ יְהוָה: (ישעיה סא:ט)

אֲזוֹ שְׂבִיבִית אֹמֶרֶת. הוֹדִי לַיהוָה קִרְאוּ בְשִׁמּוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:
שִׁירוֹ-לֹ וּמְרוֹ-לֹ שִׁיחוּ בְּכָל-נַפְלְאוֹתָיו: (תהלים קה:א-ב)

אֲזוֹ הַבֶּר

הַמְשׁוֹטְטֶת בַּמִּדְבָּר

קוֹל קוֹרָא

בַּמִּדְבָּר פָּנּוּ דֶּרֶךְ יְהוָה

יִשְׂרוּ בְּעֶרְבָה מִסְלָה לְאֱלֹהֵינוּ: (ישעיה מג:ג)

בְּשִׁרְוָאָה אֶת

יִשְׂרָאֵל עוֹסְקִים

בַּתּוֹרָה אֹמֶרֶת.

- The Vulture
is saying, “And you, **יהוה אלהים צבאות**, *elo’ah* of Yisra’el,
awaken to punish all the nations;
do not be gracious to any wicked traitors, *Selab!*” (Psalms 59:6)
- The Crane
is saying, “Give thanks to **יהוה** with the lyre,
make music for THEM with the ten-stringed harp.” (Psalms 33:2)
- The Songbird
is saying, “The songbird has also found her home, and the sparrow
a nest for herself, where she may lay her young – your altars,
יהוה צבאות, my King and my *elo’ah*.” (Psalms 84:4)
- The Swallow
is saying, “So that my *kavod* may sing praise to you, and not be silent,
יהוה my *elo’ah*, I shall give thanks to you in the cosmos.” (Psalms
30:13)
- The Swift
is saying: “My help is from **יהוה**,
maker of heaven and earth.” (Psalms 121:2)
- The Stormy Petrel
is saying: “Light is sown for the righteous,
and joy for the straight-hearted.” (Psalms 97:11)
- The Laughing
Dove is saying: “Comfort my people, comfort them,
says your *elo’ah*.” (Isaiah 40:1)
- The Stork
is saying: “Speak to the heart of Yerushalayim, and call to her, for her time
has arrived, for her sins have been pardoned, for she has taken
double from **יהוה**’s hand for all her sins.” (Isaiah 40:2)
- The Raven
is saying, “Who prepares food for the raven,
when its young ones cry out to **אל** ...?” (Job 38:41 partial)
- The Starling
is saying, “Their seed shall be known among the nations, and their offspring
among the peoples; all who see them shall acknowledge them,
that they are the seed which **יהוה** has blessed.” (Isaiah 61:9)
- The Domestic
Goose is saying, “Give thanks to **יהוה**, call upon THEIR Name, make THEIR works
known amongst the peoples, sing to THEM, make music for
THEM, speak of all THEIR wonders.” (Psalms 105:1-2)
- The Wild Goose
flying in the
wilderness, when
it sees Yisra’el busy
with Torah,
is saying, “A voice cries,
‘Prepare in the wilderness the way of **יהוה**,
make straight in the desert a path for our *elo’ah*.’” (Jeremiah 17:5-7)

וְעַל מְצִיאוֹת מְזוֹנוֹתֶיהָ בַּמִּדְבָּר אוֹמְרָת.	אָרוֹר הַגֶּבֶר אֲשֶׁר יִבְטַח בְּאֵדָם... בְּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ: (ירמיה יז: חלק, יז:)
פְּרוֹגִיּוֹת אוֹמְרִים.	בְּטָחוּ בִיהוָה עַד־עַד כִּי בֵיהָ יְהוָה צוֹר עוֹלָמִים: (ישעיה כוד:)
רַחֲמָה אוֹמְרָת.	אֲשַׁרְקָה לָהֶם וְאֶקְבָּצֵם כִּי פְדִיתִים וְרָבוּ כִּמּוֹ רָבוּ: (זכריה י:ח)
צַפְרֶת בְּרָמִים אוֹמְרָת.	... אֲשָׂא עֵינִי אֶל־הַהָרִים מֵאֵין יָבָא עוֹרִי: (תהלים קב:א)
חֶסֶל אוֹמֵר.	יְהוָה אֱלֹהֵי אֲתָה אֲרוֹמֶמְךָ אוֹדָה שְׁמֶךָ כִּי עָשִׂיתָ פֶלֶא עֲצוֹת מִרְחוֹק אֲמוֹנָה אֲמֵן: (ישעיה כח:א)
שְׁמַמִּית אוֹמְרָת.	הִלְלוּהוּ בְּצִלְצְלִי־שִׁמְעַ הִלְלוּהוּ בְּצִלְצְלִי תְרוּעָה: (תהלים קנ:ה)
זָבֹב אוֹמֵר בְּשַׁעָה שָׂאִין יִשְׂרָאֵל עוֹסְקִים בַּתּוֹרָה,	קוֹל אִמֵּר קָרָא וְאִמֵּר מָה אֶקְרָא כָּל־הַבֶּשֶׂר חָצִיר וְכָל־חֶסֶדוֹ כְּצִיץ הַשָּׂדֶה: יִבֶּשׁ חָצִיר נִבְלָה צִיץ כִּי רוּחַ יְהוָה נִשְׁבָּה בּוֹ אֲכָן חָצִיר הָעֵס: יִבֶּשׁ חָצִיר נִבְלָה צִיץ וְדִבַּר־אֱלֹהֵינוּ יָקוֹם לְעוֹלָם: (ישעיה מו:ח)
	בּוֹרָא נֹב [נִיב] שְׁפָתַיִם שָׁלוֹם וְשָׁלוֹם לְרַחוּק וּלְקָרוֹב אִמֵּר יְהוָה וּרְפָאֵתִיו: (ישעיה נז:ט)
תַּנְיָנִים אוֹמְרִים.	הִלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ תַּנְיָנִים וְכָל־תַּהֲמוֹת: (תהלים קמח:ז)
לִוְיָתָן אוֹמֵר.	הוֹדִיו לִיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶדוֹ: (תהלים קלז:א)
דָּגִים אוֹמְרִים.	קוֹל יְהוָה עַל־הַמַּיִם אֶל־הַכְּבוֹד הָרָעִים יְהוָה עַל־מַיִם רַבִּים: (תהלים כט:ג)
צַפְרֵדַע אוֹמְרָת.	בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעַד: (משנה יומא ג:ח ועוד)

- And upon finding
its food in the
wilderness, the
Wild Goose says,
The Ducks
are saying,
The Bee-Eater
is saying:
The Grasshopper
is saying:
The Locust
is saying,
The Spider
is saying,
The Fly, when
Yisra'el is not
busying itself with
Torah,
is saying,
The Sea Monsters
are saying:
The Leviathan
is saying,
The Fishes
are saying,
The Frog
is saying,
- “Cursed is the one who trusts in humanity...
Blessed is the one who trusts in יהוה,
and יהוה shall be their assurance.” (Jeremiah 17:5 partial, 17:7)
- “Trust in יהוה forever and ever, for יהוה
is the foundation of the Cosmos.” (Isaiah 26:4)
- “I will whistle to them and gather them,
for I have redeemed them, and they shall increase as they have
before increased.” (Zekhariah 10:8)
- “I lift my eyes up to the mountains,
wherefrom shall my help come?” (Psalms 121:1)
- “יהוה, you are my *elo'ah*; I will exalt you, I will praise your Name;
for you have done wondrous things;
your counsels of old are faithfulness and truth.” (Isaiah 25:1)
- “Praise THEM with sounding cymbals!
Praise THEM with loud clashing cymbals!” (Psalms 150:5)
- “A voice speaks out, ‘Proclaim!’
And another repsonds, ‘What shall I proclaim?’
‘All flesh is grass, and all its grace is as the flower of the field.
The grass withers, the flower fades; but the word of our *elo'ah*
shall endure in the cosmos’” (Isaiah 40:6-8).
“I will create a new expression of the lips;
peace, peace for the one who is far off and for the one
who is near,’ says יהוה; ‘and I will heal him’” (Isaiah 57:19).
- “Praise יהוה from the land,
the sea monsters and all the depths.” (Psalms 148:7)
- “Give thanks to יהוה for THEY are good,
for THEIR lovingkindness endures in the cosmos.” (Psalms 126:1)
- “The voice of יהוה is upon the waters,
אֵל of *kavod* thunders, יהוה is upon many waters.” (Psalms 29:3)
- “Blessed is the Name of THEIR resplendent Majesty in the Cosmos
forever.” (Mishna Yoma 3:8, Bereishit Rabba 98:3, Midrash Tanḥuma 3:7...)

מִי־כַמְכָּה בְּאֶלֶם יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא: (שמות טו:יא)	בְּהִמָּה דָקָה טְהוֹרָה אוֹמֶרֶת.
הֲרִנֵּנוּ לֵאלֹהִים עֲוֹגֵנוּ הֲרִיעֵנוּ לֵאלֹהֵי יַעֲקֹב: (תהלים פא:ב)	בְּהִמָּה גֶסֶה טְהוֹרָה אוֹמֶרֶת.
הִיטִיבָה יְהוָה לְטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם: (תהלים קבה:ד)	בְּהִמָּה דָקָה טְמֵאָה אוֹמֶרֶת.
יָגִיעַ בְּפִידָּ כִּי תֹאכֵל אֲשֶׁרִיד וְטוֹב לִי: (תהלים קכח:ב)	בְּהִמָּה גֶסֶה טְמֵאָה אוֹמֶרֶת.
...יְהוָה מִמָּרוֹם יִשְׁאָג וּמִמַּעוֹן קֹדֶשׁ יִתֵּן קוֹלוֹ שֹׁאֵג יִשְׁאָג עַל־נְהוּ ... (ירמיה כה:ל חלק)	גַּמַּל אוֹמֶר.
הִנֵּה כְּעִיגֵי עֲבָדִים אֶל־יָד אֲדוֹנֵיהֶם כְּעִיגֵי שִׁפְחָה אֶל־יָד גְּבוּרָתָהּ כֵּן עֲיִנֵּנוּ אֶל־יְהוָה אֱלֹהֵינוּ עַד שִׁחְנָנוּ: (תהלים קכג:ב)	סוֹס אוֹמֶר.
יִדְוֹד יְהוָה כָּל־מַלְכֵי־אֶרֶץ כִּי שָׁמְעוּ אִמְרֵי־פִידָּ: (תהלים קלח:ד)	פָּרָד אוֹמֶר.
לִךְ יְהוָה הַגְדִּלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנֶּצֶחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לִךְ יְהוָה הַמְּמַלְכָּה וְהַמְּתַנַּשֵּׂא לְכָל וְלְרֹאשׁ: (דברי הימים א, כט:יא)	חֲמֹר אוֹמֶר.
אֲזַי יִשִּׁיר־מִשְׁחָ וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס וְרִכְבּוֹ רָמָה בָּיִם: (שמות טו:א)	שׁוֹר אוֹמֶר.
בְּרוּךְ הַטוֹב וְהַמְּטִיב: (ברכות מח ב)	חִיּוֹת הַשָּׂדֶה אוֹמְרִים.
וְאֲנִי וְאֲשִׁיר עֲוֹד וְאֶרְגֵּן לְבִקְרָתָא חֲסִידָא כִּי־הִיִּית מִשְׁגָּב לִי וּמְנוֹס בְּיוֹם צָר־לִי: (תהלים נט:ז)	צִבִּי אוֹמֶר.

The Sheep is saying:	“Who is like you among the mighty ones, יהוה ? Who is like you, mighty in holiness, awesome in praise, worker of wonders?” (Exodus 15:11)
The Cow is saying:	“Rejoice to Elohim over our strength, trumpet to the <i>elo’ah</i> of Yaakov!” (Psalms 81:2)
The Pig is saying:	“ יהוה is good to the good, and to those committed at heart.” (Psalms 125:4)
The Working Animal is saying:	“When you eat the fruit of your labors, content are you and good is your lot.” (Psalms 128:2)
The Camel is saying:	“... יהוה shall roar from upon high and cause THEIR voice to sound forth from THEIR holy place, THEIR shout echoes profoundly over THEIR dwelling place...” (Jeremiah 25:30 partial)
The Horse is saying:	“Behold, as the eyes of the servants to the hand of their master, as the eyes of the maidservant to the hand of her mistress, so are our eyes to יהוה our <i>elo’ah</i> until THEY will favor us.” (Psalms 123:2)
The Mule is saying,	“All the kings of the earth shall acknowledge you, יהוה , for they have heard the sayings of your mouth.” (Psalms 138:4)
The Donkey is saying:	“Yours, יהוה , is the greatness, and the might, and the splendor, and the victory, and the glory, for everything in the heavens and earth [is yours]; yours, יהוה , is the kingship, and the exaltation over all.” (1 Chronicles 29:11)
The Ox is saying,	“Then Moshe and the Children of Yisra’el sang this song to יהוה , and they said, ‘I shall sing to יהוה , for THEY have triumphed; THEY have thrown the horse and its rider into the sea.’” (Exodus 15:1)
The Wild Animals are saying,	“Blessed is the Generous One who bestows good.” (Berakhot 48b)
The Gazelle is saying:	“And I shall sing of your strength, I shall rejoice of your kindness in the morning, for you were a refuge to me, and a hiding place on the day of my oppression.” (Psalms 59:17)

פיל אומר. מה-גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מָאֹד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ: (תהלים צב:ו)

אריה אומר. יְהוָה כְּגִבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעִיר קִנְאָה
יִרְעֵא אֶף-יִצְרִיחַ עַל-אֵיבָיו יִתְגַּבֵּר: (ישעיה מב:ג)

דב אומר. יִשְׂאוּ מִדְּבַר וְעֲרִיּו חֲצָרִים תִּשָּׁב קֶדֶר
יִרְנֹוּ לִשְׂכֵי סָלַע מֶרְאֵשׁ הָרִים יִצְּוּחוּ:
יִשְׁימוּ לַיהוָה כְּבוֹד
וְתִהְיֶה לָּהֶם בָּאֵיִם יְגִידוּ: (ישעיה מב:יא-יב)

זאב אומר. עַל-כָּל-דְּבַר-פֶּשַׁע עַל-שׁוֹר עַל-חֲמוֹר עַל-שָׂה עַל-שִׁלְמָה
עַל-כָּל-אַבְדָּה אֲשֶׁר יֵאמֶר כִּי-הוּא זֶה עַד הָאֱלֹהִים יָבֹא
דְּבַר-שְׁנֵיהֶם אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים יִשְׁלַם שְׁנַיִם לְרַעְהוּ:
(שמות כב:ח)

שועל אומר. הֲזֵי בִנָּה בֵיתוֹ בְּלֹא-צֶדֶק וְעֲלִיּוֹתָיו בְּלֹא מִשְׁפָּט
בְּרַעְהוּ יַעֲבֹד חֲזָם וּפְעָלוֹ לֹא יִתֵּן-לוֹ: (ירמיה כב:יג)

זרזיר אומר. רָנְנוּ צְדִיקִים בִּיהוָה לִישָׁרִים נֶאֱוָה תִּהְיֶה: (תהלים לג:א)

חתול אומר. אִם-תִּגְבִּיָּה כְּנֶשֶׁר וְאִם-בֵּין כּוֹכָבִים שֵׁים קִנְיָךְ
מִשָּׁם אוֹרִידֶךָ נֶאֱסִי-יְהוָה: (עובדיה א:ד)

עכבר אומר. אֲרוּמְמֶךָ יְהוָה כִּי דִלִיתָנִי
וְלֹא-שִׁמְחָתָ אֵיבִי לִי: (תהלים לב:ב)

ובְּשִׁמְגִיעוֹ אֲרִדּוֹף אֹיְבִי וְאִשִּׁיגֶם
וְלֹא-אָשׁוּב עַד-כְּלוֹתָם: (תהלים יח:לח)

וְהַעֲכָר אומר. וְאַתָּה צִדִּיק עַל כָּל-הַבָּא עָלֶי
כִּי-אֶמֶת עֲשִׂיתָ וְאֲנִי הִרְשָׁעֵתִי: (הסתגלות מנחמיה ט:לג)

The Elephant “How great are your works, יהוה;
is saying: your thoughts are tremendously deep.” (Psalms 92:6)

The Lion “יהוה shall go out as a mighty man, THEY shall arouse zeal;
is saying: THEY shall say, even roar, THEY shall prevail over THEIR enemies.”
(Isaiah 42:13)

The Bear “Let the wilderness and its cities lift up their voice,
is saying: the village that Kedar inhabits;
let the inhabitants of the rocks sing,
let them shout from the peaks of the mountains.
Let them give *kavod* to יהוה,
and tell of THEIR praise in the islands.” (Isaiah 42:11-12)

The Wolf “For every matter of iniquity, for the ox, the donkey, the lamb,
is saying: the garment, for every lost item about which he says, ‘This is it,’
the matter of both of them shall come before the judge; he who
the judge finds guilty shall pay double to the other.” (Exodus 22:8)

The Fox “Woe to him that builds his house without justice, and his
is saying: chambers without lawfulness; that uses his friend’s service
without wages, and does not give him for his hire.” (Jeremiah 22:13)

The Hound “Let the righteous rejoice in יהוה,
is saying, it is befitting that the upright acclaim *Hashem*.” (Psalms 33:1)

The Cat “If you rise up like a vulture, and place your nest among the stars,
is saying, from there I shall bring you down, says יהוה.” (Obadiah 1:4)

[meanwhile] “I shall exalt you, יהוה, for you have impoverished me,
the Mouse says, and you have not let my enemies rejoice over me.” (Psalms 30:2)

And when they “I have pursued my enemies and overtaken them,
catch it, and I did not return until they were destroyed.” (Psalms 18:38)
the Cat proclaims,

And the Mouse “You are just for all that comes upon me,
concedes, for you have acted truthfully, and I have been wicked.”
(adapted from Nehemiah 9:33)

- שָׂרָצִים אוֹמְרִים. יִשְׁמַח יִשְׂרָאֵל בְּעֲשִׂיּוֹ בְּנִי-צִיּוֹן יִגִּילוּ בְּמַלְכָּם: (תהלים קמט:ב)
- (נוסח אחר) יְהִי כְבוֹד יְהוָה לְעוֹלָם
יִשְׁמַח יְהוָה בְּמַעֲשָׂיו: (תהלים קד:לא)
- אֱלִים אֲשֶׁתֶּךָ וּכְגֹפֶן פְּרִיָּה בִּירְכָתִי בִּיתְךָ
שְׂבִשְׂרָצִים בְּנִיד כְּשִׁתְּלִי זִיתִים
אוֹמְרִים. סָבִיב לְשַׁלְחָנְךָ: (תהלים קכח:ג)
- נָחֵשׁ אוֹמֵר. סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלָיִם וְזוֹקֵף לְכָל-הַכְּפוּפִים: (תהלים קמה:יד)
- עֲקֹרֵב אוֹמֵר. טוֹב-יְהוָה לְכָל יוֹרְחָמִיו עַל-כָּל-מַעֲשָׂיו: (תהלים קמה:ט)
- שְׂבָלוֹל אוֹמֵר. כִּמּוֹ שְׂבָלוֹל תִּמְסֵּ יְהִלֵּךְ נָפֶל אִשֶּׁת בַּל-חַזוֹ שָׁמֶשׁ: (תהלים נח:ט)
- נִמְלָה אוֹמֶרֶת. לֵךְ-אַל-נִמְלָה עֲצָל רֹאֵה דְרָכֶיהָ וַחֲכָם: (משלי ו:ו)
- חִלְדָּה אוֹמֶרֶת. כָּל הַנִּשְׁמָחָה תִּהְלֵל יְיָ הַלְלוּ-יְיָ: (תהלים קנ:ו)
- כָּלְבִים אוֹמְרִים. בָּאוּ נִשְׁתַּחֲוִה וְנִכְרַעַה נִבְרָכָה לִפְנֵי-יְהוָה עֲשֵׂנוּ: (תהלים צה:ו)

(ילקוט שמעוני פרשת בא רמז קפז) רַבִּי יִשְׁעִיָּה תִלְמִידוֹ שֶׁל רַבִּי חֲנִינָא בֶּן דּוּסָא הִתְעַנָּה חֲמִשׁ וּשְׁמוֹנִים תַּעֲנִיּוֹת. אָמַר כָּלְבִים שִׁפְתוֹב בָּהֶם וְהַכְּלָבִים עָזִי נָפֶשׁ לֹא יָדְעוּ שִׁבְעָה (ישעיה נז:יא), יָזְכוּ לוֹמַר שִׁירָה. עָנָה לוֹ מֶלֶאךָ מִן הַשָּׁמַיִם וְאָמַר לוֹ יִשְׁעִיָּה עַד מָתִי אֲתָה מִתְעַנָּה עַל זֶה הַדָּבָר שְׂבוּעָה הִיא מִלִּפְנֵי הַמָּקוֹם בְּרוּךְ הוּא מִיּוֹם שֶׁגִּילָה סוּדוֹ לְחִבְקוֹק הַנְּבִיא לֹא גָלָה דָּבָר זֶה לְשׁוֹם בְּרִיאָה בְּעוֹלָם. אֵלָּא בִּשְׁבִיל שֶׁתִּלְמִידוֹ שֶׁל אָדָם גָּדוֹל אֲתָה שְׁלַחוּנִי מִן הַשָּׁמַיִם לְזִדְקָה אֵלֶיךָ לְהַגִּיד לָךְ בְּמָה זָכוּ הַכְּלָבִים לוֹמַר שִׁירָה. לִפִּי שִׁפְתוֹב בָּהֶם וְלִכְל בְּנֵי יִשְׂרָאֵל לֹא יִחַרֵץ כָּלָב לְשׁוֹנוֹ (שמות יא ז). וְלֹא עוֹד אֵלָּא שֶׁזָּכוּ לַעֲבֹד עוֹרוֹת מִצּוֹאֲתָם שְׂבוּתֵיבִים בָּהֶם תְּפִלִּין וּמִזוֹזוֹת וּסְפָרֵי תוֹרָה. עַל כֵּן זָכוּ לוֹמַר שִׁירָה. וְלַעֲנִין הַשָּׂאֵלָה שֶׁשָּׂאֵלֶת חֲזוֹר לְאַחֲרֶיהָ וְאַל תוֹסִיף בְּדָבָר הַזֶּה עוֹד, כִּמּוֹ שִׁפְתוֹב שׁוֹמֵר פִּיו וְלְשׁוֹנוֹ שׁוֹמֵר מִצְּרוֹת נִפְשׁוֹ (משלי כא:בג).



בְּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן:
בְּרוּךְ יְהוָה מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלַיִם הַלְלוּהָ:
בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ:
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלָא כְבוֹדוֹ אֶת כָּל הָאָרֶץ
אָמֵן וְאָמֵן:

The Creeping Creatures are saying,	“Let Yisra’el rejoice in their maker; let the children of <i>Tsiyon</i> be joyful in their King.” (Psalms 149:2) (another version:) “May the <i>kavod</i> of יהוה endure in the cosmos; may יהוה rejoice in THEIR works.” (Psalms 104:31)
The Prolific Creeping Creatures are saying,	“Your wife shall be like a fruitful vine in the recesses of your house; your children like olive shoots around your table.” (Psalms 128:3)
The Snake is saying:	“יהוה supports all the fallen, and straightens all the bent.” (Psalms 145:14)
The Scorpion is saying,	“יהוה is good to all, and THEIR mercy is upon all of THEIR handiwork.” (Psalms 145:9)
The Snail is saying,	“Like the snail that melts away, the stillborn of a mole that does not see the sun.” (Psalms 58:9)
The Ant is saying,	“Go to the ant, you sluggard; consider her ways, and be wise.” (Proverbs 6:6)
The Rat is saying:	“Let every soul praise יה, Hallelu יה !” (Psalms 150:6)
The Dogs are saying,	“Come, let us worship and bow down; let us kneel before יהוה our maker.” (Psalms 95:6)

Yalkut Shimoni, Parshat Bo, Remez 187: Rabi Yeshayah, student of Rabi Ḥanina ben Dosa, fasted eighty-five fasts. He remarked upon dogs, about which it is written, “The dogs are brazen of spirit; they do not know satisfaction” (Isaiah 56:11) [asking] “Shall they merit saying a song?” An angel answered him from heaven and said to him, “Yeshayah, until when will you fast over this? It is an oath from the blessed Holy One; from the day that they revealed their secret to Ḥabakuk the *navi*, they have not revealed this matter to anyone in the world. But because you are the student of a great man, I have been sent from heaven to assist you. They said that dogs have written about them, ‘No dog sharpened its tongue against any of the children of Yisra’el’ (Exodus 11:7). Furthermore, they merited that hides are tanned with their excrement, on which *Tefillin*, *Mezuzot*, and Torah scrolls are written. For this reason they merited saying a song. And regarding what you asked, take back your word and do not continue in this way, as it is written, ‘He that guards his mouth and tongue, guards from afflictions of his soul’ (Proverbs 21:23).”

Blessed is יהוה in the cosmos, *Amen* and *Amen*.

Blessed is יהוה from *Tsiyon*, Dweller in Jerusalem, praise יה !

Blessed is יהוה אלהים, *elo'ah* of Yisra’el, worker of wonders alone.

And blessed is the Name of THEIR *kavod*, and THEIR *kavod* should fill the entire land.

Amen and *Amen*.

לקוטי מוהר"ן תנינא סג – יעקב אבינו, כששלח את בניו

דע, כי יעקב אבינו, כששלח את בניו עשרת השבטים ליסוף, שלח עמיהם נגון של ארץ ישראל. וזה סוד: "קחו מזמרת הארץ בכליכם" וכו' (בראשית מג:א) בחינת זמר ונגון ששלח על ידם ליסוף. וכמו שפרש רש"י: "מזמרת" לשון זמר וכו'. כי דע, כי כל רועה ורועה יש לו נגון מיוחד לפי העשבים ולפי המקום שהוא רועה שם, כי כל בהמה ובהמה יש לה עשב מיוחד, שהיא צריכה לאכלו. גם אינו רועה תמיד במקום אחד. ולפי העשבים והמקום שרועה שם, כן יש לו נגון. כי כל עשב ועשב יש לו שירה שאומר, שזה בחינת פרק שירה, ומשירת העשבים נעשה נגון של הרועה.

וזה סוד מה שכתוב (בראשית ד:ב): "ותלד עדה את יכל הוא היה אבי ישב אהל ומקנה; ושם אחיו יובל הוא היה אבי כל תפיש כנור ועוגב". כי תכף כשהיה בעולם רועה מקנה, היה תכף כלי זמר כנ"ל.

ועל כן דוד המלך, עליו השלום, שהיה "יודע נגון" (שמואל א טו:יח) על כן היה רועה (שם) כנ"ל. [גם מצינו באבות העולם כלם, שהיו רועי מקנה]. "מכנף הארץ זמרת שמענו" (ישעיה כד:טו), הינו שזמירות ונגונים יוצאים מכנף הארץ, כי על ידי העשבים הגדלים בארץ נעשה נגון כנ"ל. ועל ידי שהרועה יודע הנגון, על ידי זה הוא נותן כח בהעשבים. ואזי יש לבהמות לאכל. וזה בחינת: "הנצנים נראו בארץ, עת הזמיר הגיע" (שיר השירים ב:ב); הינו שהנצנים גדלים בארץ על ידי הזמר והנגון השיך להם כנ"ל. נמצא, שעל ידי הזמר והנגון שהרועה יודע, הוא נותן כח בעשבים ויש מרעה לבהמות. גם הנגון הוא טובה להרועה בעצמו, כי מתמת שהרועה הוא תמיד בין בהמות, היה אפשר שימשיכו ויורידו את הרועה מבחינת רוח האדם לרוח הבהמיות, עד שירעה הרועה את עצמו, בבחינת: "וילכו לרעות את צאן אביהם" וכו' (בראשית לו:יב), ופרש רש"י: שהלכו לרעות את עצמן. ועל ידי הנגון נצול מזה, כי הנגון הוא התבררות הרוח, שמבררין רוח האדם מן רוח הבהמה. בבחינת: "מי יודע רוח בני האדם העלה היא למעלה, ורוח הבהמה הירדת היא למטה" (קהלת ג:בא); כי זהו עקר הנגון ללקט ולברר הרוח טובה, כמבאר במקום אחר. ועל כן על ידי הנגון נצול מרוח הבהמיות, כי נתברר רוח האדם מרוח הבהמה על ידי הנגון כנ"ל. ויש חלוקים רבים בנגינה כי יש נגון שלם, ויש נגון שהוא בכמה בבות, ויכולים לחלקו לכתובות ועננים.

ודע, שהמלך יש לו כל הנגון בלו בשלמות, אבל השרים אין להם רק איזה חלק בנגון, כל אחד לפי מקומו. ועל כן אמר דניאל לנבוכדנצר: "אנת הוא" (דניאל ד:יט) "אילנא" (דניאל ד:ב) וכו' "מזון לכלא בה" (דניאל ד:יח). כי נבוכדנצר, שהיה מלך ויש לו כל הנגון, על ידו נמשך כל המזון, כי המזון נמשך על ידי הנגון כנ"ל. ועל כן יעקב אבינו, אף שלא היה יודע אז שהוא יוסף, רק כפי מה שספרו לו השבטים הנהגותיו של יוסף, שלח לו נגון השיך לשר כמותו, כפי מה ששמע מבניו דרכיו והנהגותיו, כי יעקב רצה לפעל אצלו על ידי הנגון מה שהיה צריך, על כן שלח לו אותו הנגון של ארץ ישראל. וזהו שאמר לבניו: "קחו מזמרת הארץ בכליכם"; הינו שיקחו בחינת הנגון הנ"ל, שהוא בחינת זמרת הארץ כנ"ל. בכלים שלהם. "והורידו לאיש מנחה, מעט צרי ומעט דבש, נבאת ולט, בטנים ושקדים" - הם בחינת משקולות ומדות הנגון, כי הנגון נעשה מגדולי הארץ כנ"ל.

Liqueti Moharan II:63 (Rebbe Nahman of Bratslav)

Know that every shepherd has a unique melody (*nigun*) according to the grasses and the place where he herds, for every animal has a grass unique to her that she needs to eat. Also a shepherd isn't always in one place, and according to the grasses and the place where he herds, so he has a *nigun*. For every grass there is a song (*shirah*) which it speaks, that this is the aspect of *Pereq Shirah*, and from the song of the grasses is made the *nigun* of the shepherd.

And this is the secret of what's written, "And Adah bore Yaval, he was father of all who sit in tents and herd, and the name of his brother [was] Yovel, he was father of all who grab the lyre and the harp." For just when there was in the world [for the first time] a shepherd of cattle, just then there were musical instruments.

And so it is with David the king, who "knows music-playing" and therefore was a shepherd... And this is the aspect of "From the edge/wing/*kanaf* of the earth we heard songs (*z'mirot*)"—[it means] that songs and *nigunim* come out from the "wing of the earth", for by means of the grasses growing in the earth a *nigun* is made. And since the shepherd knows the *nigun*, by means of this he gives strength to the grasses, and so there is something for the animals to eat...and there is pasture for the animals...And also the *nigun* is good for the shepherd himself, since the shepherd is always with the animals, [because] it would be possible for them to draw [down] and lower the shepherd...to the aspect of the spirit of animals [if not for the *nigun*]

....And know that the king has every *nigun* in completeness...for the *nigun* is made from the growth of the land.



שיר השירים אשר לשלמה:

א יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי-טוֹבִים דְּדִידְךָ מִיָּין: לְרִיחַ שְׁמִינִיד טוֹבִים שְׁמֵן
תוֹרֵק שְׁמֶךָ עַל-כֵּן עֲלָמוֹת אֶהְבּוּד: מִשְׁכָּנִי אַחֲרֶיךָ נְרוּצָה הִבִּיאֵנִי הַמֶּלֶךְ
חֲדָרָיו נָגִילָה וְנִשְׁמַחַח בְּךָ נִזְכֶּרָה דְּדִידְךָ מִיָּין מִיִּשְׂרָאֵל אֶהְבּוּד: שְׁחוּרָה אֲנִי
וְנֹאזָה בְּנוֹת יְרוּשָׁלַם כְּאֶהְלִי קֹדֶר כִּירִיעוֹת שְׁלֹמָה: אֶל-תִּרְאוּנִי שְׂאֵנִי שְׁחוּרָה רַת
שִׁשׁוֹנִתִּי הַשֶּׁמֶשׁ בְּנִי אֲמִי נְחֹר־בִּי שְׁמֵנִי נִטְרָה אֶת-הַכְּרָמִים כְּרָמִי שְׁלִי לֹא
נִטְרָה: הִגִּידָה לִי שְׂאֵהְבָה נִפְשִׁי אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בְּצִהָרִים שְׁלֹמָה
אֶהְיָה כְּעֵטִיהָ עַל עֲדְרֵי חִבְרִיךָ:

אִם-לֹא תִדְעִי לֵךְ הִיפָּה בְּנָשִׁים צֹאֵי-לֶךְ בְּעַקְבֵי הַצֹּאן וְרַעֲלִי אֶת-גְּדִיתֶיךָ עַל
מִשְׁכְּנוֹת הָרָעִים: לִסְסָתִי בְּרֻכְבִּי פִרְעָה דְּמִיתֶיךָ רַעֲיָתִי: נָאוּ וְלִחְלִיךְ בַּתִּים
צִוְאָרְךָ בַּחֲרוּזִים: תוֹרִי זָהָב נִעֲשֶׂה-לֶךְ עִם נִקְדוֹת הַכֶּסֶף:

עַד-שֶׁהַמֶּלֶךְ בְּמִסְבּוֹ נִרְדִּי נִתֵּן רִיחוֹ: צִוּוֹר הַמָּר וְדוּדִי לִי בֵּין שְׂדֵי יִלִּין: אֲשַׁבֵּל
הַכֶּפֶר וְדוּדִי לִי בְּכֻרְמִי עֵין גְּדִי:

הַנֶּךְ יִפָּה רַעֲיָתִי הַנֶּךְ יִפָּה עֵינֶיךָ יוֹנִים:

הַנֶּךְ יִפָּה דוּדִי אֶף נָעִים אֶף-עֲרֻשָׁנו רַעֲנָנָה: קָרוֹת בְּתִינוּ אֲרָזִים רַחֲיטְנוּ רַהֲיטְנוּ
בְּרוֹתִים:

אֲנִי חִבְּצָלֶת הַשָּׁרוֹן שׁוֹשַׁנֶּת הָעֲמָקִים:

כְּשׁוֹשָׁנָה בֵּין הַחוֹתִים בֵּן רַעֲיָתִי בֵּין הַבָּנוֹת:

ב כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר בֵּן דוּדִי בֵּין הַבָּנִים בָּצֵלוֹ חֲמֹדִתִּי וַיִּשְׁבַּתִּי וּפְרִיזוֹ מְתוֹק לַחֲפִי:
הִבִּיאֵנִי אֶל-בֵּית הָיִין וְדָגְלוֹ עָלַי אֶהְבָּה: סִמְכוֹנִי בְּאִשִּׁישׁוֹת רִפְדוֹנִי בַּתַּפּוּחִים כִּי-
חוֹלֶת אֶהְבָּה אֲנִי: שְׁמֹאלוֹ תַּחַת לְרֹאשִׁי וַיִּמִּינִי תַּחֲבֹקֵנִי: הַשִּׁבְעָתִי אֶתְכֶם בְּנוֹת
יְרוּשָׁלַם בְּצִבְאוֹת אוֹ בְּאִילוֹת הַשִּׁדָּה אִם-תִּעֲדִירוּ וְאִם-תִּעֲוֹרוּ אֶת-הָאֶהְבָּה עַד
שִׁתְּחַפֵּץ:

קוֹל דוּדִי הִנֵּה-זֶה בָּא מְדַלֵּג עַל-הַהָרִים מְקַפֵּץ עַל-הַגְּבָעוֹת: דוֹמָה דוּדִי לַצִּבִּי
אוֹ לַעֲפֹר הָאֵילִים הִנֵּה-זֶה עוֹמֵד אַחֵר כְּתִלְנוּ מִשְׁגִּיחַ מִן-הַחֲלִלּוֹת מִצִּיץ מִן-

The Song of Songs, which was to Shlomo.¹

1 *O give me the kisses of your mouth! For your loving touch is more delightful than wine. Sweet is the fragrance of your musk; your very self is a precious aroma; therefore do maidens love you. Take me with you; let us fly! The king brings me into his chambers. Let us delight over you; savoring your touch more than wine! Like new wine do they love you.*

I am dark yet comely, daughters of Yerushalayim: dark as the tents of Kedar, comely as the pavilions of Shlomo. Do not stare at me because I am dark, for the sun has glared at me. My mother's sons quarreled with me, they made me keeper of the vineyards; (but) my own vineyard I did not keep.

Tell me, you whom my soul loves, where do you shepherd (i.e., desire)? Where do you cause-(them)-to-lay at noon? [Tell me] lest I become as one who strays besides the flocks of your companions.

If you do not know, fairest of women, follow the sheep-tracks, and graze your kids beside the tents of the shepherds.

I compare you, my love, to a mare in Pharaoh's chariots. Beautiful are your cheeks with plaited wreaths, your neck with strings of jewels! Wreaths of gold will we make for you, with spangles of silver.

While the king is on his divan, my nard gives forth its fragrance. A sachet of myrrh is my beloved to me, nestled between my breasts. A cluster of henna-blossom is my beloved to me from the vineyards of En Gedi.

You are so beautiful, my love, you are so beautiful with your dove-like eyes —

And you, my beloved, are handsome and pleasing indeed! Our bed are verdant leaves. The beams of our house are cedars, and our rafters are cypresses.

2 *I am a daffodil of the Sharon, a lily of the valleys —*

Like a lily among thorns, so is my beloved among the maidens.

Like an etrog tree among the trees of the forest, so is my beloved among the youths; in his shade I delight to sit, and his fruit is sweet to my mouth. He brought me to the banquet room, and his glance towards me is love. Sustain me with raisin-cakes, spread me among the etrogim, for I am love-sick. His left hand was under my head, and his right hand embraced me! I adjure you, maidens of Yerushalayim, by the gazelles or by the hinds of the field, do not stir up, do not rouse love, until it desires.

Hark, my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle or a young stag; here he stands, behind our wall, gazing through the

¹ Voices are distinguished by type: *Shlomo's lover in italic*, Shlomo in regular, **the maidens of Yerushalayim in bold**.

החרפים: ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי-לך: כִּי-הִנֵּה חֲסִתּוֹ
הִסְתִּיו עָבַר הַגֶּשֶׁם חֶלֶף הַלֵּךְ לוֹ: הִנְעָנִים נִרְאוּ בְּאֶרֶץ עֵת הַזֹּמֶר הִגִּיעַ וְקוֹל הַתּוֹר
נִשְׁמַע בְּאֶרְצָנוּ: הַתְּאֵנָה חֲנֻטָּה פָּגִיהַ וְהַגָּפְנִים ׀ סְמֶדֶר נִתְּנוּ רֵיחַ קוֹמִי לִכִּי לָךְ
רַעֲיִתִי יִפְתִּי וְלִכִּי-לָךְ:

יוֹנְתִי בַחֲגִי הִפְלַע בְּסֶתֶר הַמְדֻרָּה הָרְאִינִי אֶת-מְרְאִיךָ הַשְׁמִיעֵנִי אֶת-קוֹלְךָ כִּי-
קוֹלְךָ עָרַב וּמְרְאִיךָ נְאוּה:

אֲחֻזּוֹ-לָנוּ שׁוֹעֲלִים שׁוֹעֲלִים קִטְנִים מַחְבְּלִים כְּרָמִים וּכְרָמֵינוּ סְמֶדֶר: דּוּדִי לִי וְאֲנִי
לוֹ הִרְעָה בִשְׁוֹשָׁנִים: עַד שִׁיפּוֹחַ הַיּוֹם וְנָסוּ הַעֲלָלִים סֶבֶךְ דְּמַה-לָּךְ דּוּדִי לַעֲבִי אֹו
לַעֲפָר הָאֵילִים עַל-הָרִי בְּתֵר:

ג עַל-מִשְׁכְּבִי בְּלִילוֹת בִּקְשָׁתִי אֶת שְׁאֵהָבָה נִפְשִׁי בִקְשָׁתִי וְלֹא מִצָּאתִיו:
אֲקוּמָה נָא וְאֶסּוּבָבָה בְּעִיר בִּשְׁוֹקִים וּבְרַחֲבוֹת אֲבַקֶּשָׁה אֶת שְׁאֵהָבָה
נִפְשִׁי בִקְשָׁתִי וְלֹא מִצָּאתִיו: מִצָּאוֹנִי הַשְׁמָרִים הַסְּבָבִים בְּעִיר אֶת שְׁאֵהָבָה נִפְשִׁי
רְאִיתָם: כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמִּצָּאתִי אֶת שְׁאֵהָבָה נִפְשִׁי אֲחֻזְתּוֹ וְלֹא
אֲרָפְנִי עַד-שֶׁהִבִּיאתִיו אֶל-בֵּית אִמִּי וְאֶל-חֹדֶר הַזֹּרֵתִי: הַשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת
יְרוּשָׁלַם בַּצְּבָאוֹת אֹו בְּאֵילוֹת הַשָּׂדֶה אֶס-תַּעֲרֹו ׀ וְאֶס-תַּעֲוֹרְרוּ אֶת-הָאֵהָבָה עַד
שֶׁתַּחֲפֹץ:

מִי זֹאת עֹלָה מִן-הַמִּדְבָּר בְּתִימְרוֹת עֵשֶׂן מִקְטֶרֶת מִזֶּה וּלְבוֹנָה מִכָּל אֲבֶקֶת רוֹקֵב:
הִנֵּה מִסְתּוֹ שְׁלִשְׁלֹמָה שְׁשִׁים גְּבָרִים סָבִיב לָהּ מִגִּבְרֵי יִשְׂרָאֵל: כָּלֶם אֲחֻזִּי חָרֵב
מִלְמָדִי מִלְחָמָה אִישׁ חָרְבּוֹ עַל-יָרְכּוֹ מִפֶּחֶד בְּלִילוֹת:

אֶפְרָיוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמָה מַעֲצֵי הַלְבָּנוֹן: עֲמוּדָיו עָשָׂה כֶּסֶף רִפִּידָתוֹ זָהָב
מִרְכָּבּוֹ אֲרָגְמָן תּוֹכוֹ רָצוֹף אֵהָבָה מִבְּנוֹת יְרוּשָׁלַם:

צִיָּיָה ׀ וְרֹאִינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמָה בַּעֲטָרָה שְׁעָטְרָה-לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ
וּבְיוֹם שְׂמִחַת לְבוֹ:

ד הִנֵּךְ יָפָה רַעֲיִתִי הִנֵּךְ יָפָה עֵינֶיךָ יוֹנִים מִבְּעַד לַצִּמְתָּךְ שַׁעְרֶךָ כְּעֶדֶר הַעֲזִים
שֶׁגִּלְשׁוּ מִהָרָה גִלְעָד: שִׁנִּיךָ כְּעֶדֶר הַקְּצוּבוֹת שֶׁעָלוּ מִן-הַרְחָצָה שְׂכֵלֶם
מִתְאִימוֹת וְשִׁכְלָה אֵין בָּהֶם: כְּחוֹט הַשָּׁנִי שִׁפְתֵּיךָ וּמִדְּבָרֶיךָ נְאוּה כְּפֶלֶח הָרִמּוֹן

windows, peering through the lattices.

My beloved called and said to me: "Rise, my love, my beauty, and come away! For now the winter is over, the rain is past and gone; the flower blossoms appear on the land, the time of singing has come; and the call of the turtle-dove is heard in our land; the fig-tree is ripening its early figs, and the vines in blossom give forth their fragrance. Arise, my love, my beauty, and come away!"

O my dove, in the clefts of the rock, hidden by the cliff, let me see your form, let me hear your voice; for sweet is your voice, and your form is comely.

Catch us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom.

My beloved is mine, and I am his; he feeds his flock among the lilies. When the day grows cool, and the shadows flee, set out my beloved, swift as a gazelle or a young stag, for the mountains of spices.

3 *On my bed at night I sought him whom my soul loves; I sought him, but I found him not. "I will rise [I said] and go about the city, in the streets and in the squares—I will seek him whom my soul loves." I sought him, but I found him not. The watchmen who go about the city found me: "Have you seen him whom my soul loves?" Scarcely had I left them, when I found him whom my soul loves. I held him and would not let him go, until I brought him into my mother's house, into the chamber of her—who-conceived-me.*

I adjure you, maidens of Yerushalayim, by the gazelles or by the hinds of the field, do not stir up, do not rouse love, until it desires.

What is this coming up from the wilderness, like columns of smoke, perfumed with myrrh and frankincense, with all aromatic powders of the merchant? It is Shlomo's palanquin; sixty heroes are around it, heroes of Yisra'el. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night.

The king Shlomo made himself a palanquin of the wood of Levanon. He made its columns of silver, its top of gold, its seat of purple, its interior inlaid with love, from the maidens of Yerushalayim.

Go forth, maidens of Tsiyon, and gaze upon the king Shlomo, wearing a crown that his mother crowned him on the day of his wedding, on his day of bliss.

4 You are beautiful, my love, you are beautiful! Your eyes are as doves behind your braids; your hair is like a flock of goats, trailing down from Mount Gil'ad. Your teeth are like a flock of sheep all shaped alike, which have come up from the washing; all of them bear twins, and not one loses her young. Your lips are like a thread of scarlet, and your mouth is lovely; like a slice of pomegranate is your brow, behind your braids. Your neck is

רָקִתְךָ מִבְּעַד לְצִמְתְּךָ: כִּמְגִדֶּל דָּוִיד צֹאֲרֶךְ בְּנוֹי לְתַלְפִּיזוֹת אֶלֶף הַמִּגָּן תִּלְוִי עָלָיו
כָּל שְׁלֹמִי הַגְּבוּרִים: שְׁנֵי שָׂדֶיךָ כִּשְׁנֵי עֶפְרַיִם תְּאוֹמֵי צִבְיָה הַרוֹעִים בְּשׁוֹשָׁנִים: עַד
שִׁיפּוֹחַ הַיּוֹם וְנָסוּ הַעֲלָלִים אֵלֶיךָ לִי אֶל־הָרֶמּוֹר וְאֶל־גִּבְעַת הַלְּבוֹנָה: כִּלְךָ יָפָה
רַעֲיָתִי וַיּוֹם אֲיִן בָּךְ:

אֶתִּי מִלְּבָנוֹן כָּלָה אֶתִּי מִלְּבָנוֹן תִּבְּוֹאִי תִשְׁוֹרִי וּמִרְאֵשׁ אֲמִנָּה מִרְאֵשׁ שָׁנִיר וְחֶרְמוֹן
מִמַּעֲנוֹת אֲרִיזוֹת מִהַרְרֵי נִמְרִים: לִבְתָּנִי אַחֲתִי כָלָה לִבְתָּנִי בֶּאֱחָד [בְּאַחַת]
מֵעֵינֶיךָ בְּאַחַד עֶנְק מִצִּוְרֶיךָ: מִה־יָפוֹ דְּדֶיךָ אַחֲתִי כָלָה מִה־טִּבּוֹ דְּדֶיךָ מִלֵּין וְרִיחַ
שִׁמְנֶיךָ מִכָּל־בְּשָׂמִים: נִפְתַּת תִּשְׁפָּנָה שְׁפֹתֶיךָ כָלָה דְּבֶשׁ וְחֶלֶב תַּחַת לְשׁוֹנֶיךָ וְרִיחַ
שְׁלֹמֶיךָ כְּרִיחַ לְבָנוֹן:

גַּן וְנָעוּל אַחֲתִי כָלָה גַּל נָעוּל מַעֲיָן חֲתוּם: שְׁלַחֶיךָ פָּרְדָּס רְמוֹנִים עִם פְּרֵי מִגְדִּים
כְּפָרִים עִם־נִרְדִּים: נֶרֶךְ וְכִרְפָּס קִנְהָ וְקִנְמֹן עִם כָּל־עֵצִי לְבוֹנָה מֵרַ וְאֶהְלוֹת עִם
כָּל־רֹאשֵׁי בְשָׂמִים: מַעֲיָן גִּלְיָם בְּאֵר מַיִם חַיִּים וְנִזְלִים מִן־לְבָנוֹן: עוֹרִי צָפוֹן וּבֹאִי
תִימָן הִפִּיחִי גִנִּי

יָזְלוּ בְשִׁמְיוֹ יָבֹא דָוִד לְגִזּוֹ וַיֹּאכַל פְּרֵי מִגְדִּיו:

בָּאתִי לְגִנִּי אַחֲתִי כָלָה אֲרִיתִי מוֹרִי עִם־בְּשָׂמִי אֲכַלְתִּי יַעְרִי עִם־דְּבָשִׁי
שְׁתִּיתִי יַיִן עִם־חֶלְבִי אֲכָלוּ רַעִים שְׁתּוֹ וְשָׁכְרוּ דֹדִים:

ה

אֲנִי יִשְׁנָה וְלִבִּי עָר קוֹל וְדוֹדִי דּוֹפֵק דַּפְּק פִּתְחִי־לִי אַחֲתִי רַעֲיָתִי יוֹנָתִי תִמְתִּי שְׂרָאשִׁי
נִמְלֵא־שֵׁל קוֹצוֹתִי רָסִיסִי לִילָה: פִּשְׁטָתִי אֶת־כִּתְנֵתִי אֵיכָבֶּה אֶלְבֶּשֶׁנָּה רִחְצָתִי
אֶת־רִגְלִי אֵיכָבֶּה אֲטַנְפֶּם: דוֹדִי שָׁלַח יָדוֹ מִן־הַחֹר וּמַעֲיָ הֵמוּ עָלָיו: קִמְתִּי אֲנִי
לִפְתָּח לְדוֹדִי וַיְנִי נִטְפוּ־מֹר וְאֶצְבְּעֵתִי מֹר עָבַר עַל כַּפּוֹת הַמִּנְעוּל: פִּתְחָתִי אֲנִי
לְדוֹדִי וְדוֹדִי חִמַּק עָבַר נָפְשִׁי יִצְאָה בְּדַבְּרוֹ בְּקִשְׁתִּיהוּ וְלֹא מִצְאֲתִיהוּ קָרָאתִי
וְלֹא עָנְנִי: מִצְאֲנִי הַשְׁמֵרִים הַסִּבְבִּים בָּעִיר הַכּוֹנִי פָּצְעוֹנִי נִשְׂאוּ אֶת־רִדִּידִי מֵעָלִי
שְׁמֵרֵי הַחֲמוֹת: הַשְּׁבַעֲתִי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם אִם־תִּמְצָאוּ אֶת־דוֹדִי מִה־תִּגִּידוּ
לֹא שְׁחוּלַת אֶהְבֶּה אֲנִי:

מִה־דוֹדֶךָ מִדּוֹד הִיפָּה בְּנָשִׁים מִה־דוֹדֶךָ מִדּוֹד שְׂבָכָה הַשְּׁבַעֲתָנוּ:

like the tower of David built to the heights; a thousand shields hang on it, all the weapons of heroes. Your two breasts are like two fawns, twins of a gazelle, grazing among the lilies. When the day grows cool, and the shadows flee, I will betake myself to the mountains of myrrh and to the hills of frankincense. You are altogether beautiful, my love; there is no blemish in you.

Come with me from Lebanon, bride of mine, with me from Lebanon come; depart from the top of Amana, from the peaks of Senir and Hermon, from the dens of lions, from the mountains of leopards.

You entice me, my sister, my bride; you entice me with but one glance of your eyes, with but one bead of your necklace. How lovely are your caresses, my sister, my bride! How much better than wine is your love, and the scent of your oils than all spices! Your lips, my bride, drip honey; honey and milk are under your tongue. The scent of your garments is like the fragrance of Lebanon.

A locked garden is my own, my bride; a locked fountain, a sealed-up spring. Your limbs are an orchard of pomegranates, with precious fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, together with all the finest spices. You are a garden spring, a well of living water, and flowing streams from Lebanon.

Awake, north wind, and come, south wind! Blow upon my garden —

May its spices stream; May my beloved come into his garden, and enjoy its luscious fruits.

5 I have come into my garden, my own, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, friends! Drink and be-drunk with love!

I was asleep, but my heart was awake; hark, my beloved is knocking: "Open to me, my sister, my love, my dove, my innocent one; for my head is drenched with dew, my locks with the damp of the night." But I have taken off my tunic; how shall I put it on again? I have washed my feet; how shall I soil them? My beloved put his hand through the doorway, and my insides yearned for him. I rose to open for my beloved, and my hands dripped myrrh, and my fingers flowed with myrrh, upon the handles of the lock. I opened for my beloved; but my beloved had turned away, had gone; my soul went out when he spoke. I sought him, but I could not find him; I called him, but he did not answer me. The watchmen who go about the city found me; they struck me, they wounded me; they lifted my shawl from upon me, the watchmen of the city-walls. I adjure you, maidens of Yerushalayim, if you find my beloved, do not tell him that I am love-sick.

What is your beloved more than another lover, O most beautiful of women?

What is your beloved more than another lover, that you adjure us so?

דודי צח ואדום דגול מרבבה: ראשו כתרם פז קוצותיו תלתלים שחרות כעורב:
עיניו כיונים על-אפיקי מים רחצות בחלב ישבות על-מלאת: לחיו כערוגת
הבשם מגדלות מרקחים שפתותיו שושנים נטפות מור עבר: ידיו גלילי וזהב
ממלאים בתרשיש מעיו עשת שן מעלפת ספירים: שוקיו עמודי שש מוסדים
על-אדני-פז מראהו כלבנון בחור בארזים: חפו ממתקים וכלו מחמדים זה דודי
ונה רעי בנות ירושלם:

אנה הלך דודך היפה בנשים אנה פנה דודך ונבקשנו עמך:
דודי ירד לגזו לערוגות הבשם לרעות בגנים וללקט שושנים: אני לדודי
ודודי לי הרעה בשושנים:

יפה את רעיתי בתרצה נאווה בירושלם אימה כנדגלות: הסבי עיניך מנגדי
שהם הרהיבני שערך בעדר העזים שגלשו מן-הגלעד: שניך בעדר הרחלים
שעלו מן-הרחצה שכלם מתאימות ושכלה אין בהם: כפלח הרמון רקתך מבעד
לצמתך: ששים המה מלכות ושמונים פילגשים ועלמות אין מספר: אחת היא
יונתי תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות ויאשרוה מלכות
ופילגשים ויהללוה:

מי-נאת הנשקפה כמו-שחר יפה כלבנה ברה כחמה אימה כנדגלות:
אל-גנת אגוז ירדתי לראות באבי הגחל לראות הפרחה הגפן הנצו הרמנים: לא
ירדתי נפשי שמתני מרפבות עמי-נדיב:

שובי שובי השולמית שובי שובי ונחזה-בך מה-תחזו בשולמית כמחלת
המחנים: מה-יפו פעמך בנעלים בת-נדיב חמוקי ירכיך כמו חלאים
מעשה ידי אמן: שררך אגן הפהר אל-יחסר המג בטנך ערמת חטים סוגה
בשושנים: שני שדיך כשני עפרים תאמי צביה: צוארך כמגדל השן עיניך
ברכות בחשבון על-שער בת-רבים אפך כמגדל הלבנון צופה פני דמשק: ראשך
עליך כפרמל

ודלת ראשך כארגמן מלך אסור ברהטים: מה-יפית ומה-נעמת אהבה
בתענוגים: זאת קומתך דמתה לתמר ושדיך לאשכולות: אמרתי אעלה בתמר

My beloved is radiant and red, more dazzling than a myriad. His head is fine gold, his locks are curled, and as black as the raven. His eyes are like doves beside the water-brooks, bathing in milk, sitting by the pool. His cheeks are like a bed of spices, towers of perfumes; his lips are lilies, dripping (with) flowing myrrh. His hands are rods of gold, inlaid with beryl; his loins are polished ivory, inlaid with sapphires. His calves are pillars of marble, set on pedestals of bullion; his form is like Lebanon, choice as the cedars. His mouth is most sweet, and all of him is delights. This is my beloved, and this is my friend, O maidens of Yerushalayim.

6 To where has your beloved gone, O most beautiful of women?
To where has your beloved turned? Let us seek him with you.

My beloved has gone down to his garden, to the beds of spices, to graze in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine, grazing among the lilies.

You are as beautiful as Tirtsah, my love, as comely as Yerushalayim, as awesome as the luminaries. Turn your eyes away from me, for they overwhelm me. Your hair is like a flock of goats, trailing down from Mount Gil'ad. Your teeth are like a flock of sheep, which have come up from the washing; all of them bear twins, and not one loses their young. Like a slice of pomegranate is your brow, behind your braids. There are sixty queens, eighty concubines, and maidens without number; but one alone is my dove, my innocent one; she is the only one of her mother; she is her mother's own darling. The maidens look upon her, and bless her; the queens and the concubines, and they praise her.

Who is she that appears like the dawn,
beautiful as the moon, pure as the sun, awesome as the luminaries?

To the walnut garden I went down to see the budding of the palm tree, to see whether the vines had blossomed, whether the pomegranates were in bloom. Before I was aware, my desire set me amid the chariots of Amminadiv.

7 Return, return, O Shulammite; return, return, that we may gaze at you. How you gaze at the Shulammite, like a dance of the two-camps (*Maḥanaim*). How beautiful are your feet in sandals, O princess; the curves of your thighs are like ornaments, the handiwork of an artisan. Your vulva is like a round goblet ever filled with wine; your mons is like a mound of wheat set about with lilies. Your two breasts are like two fawns, twins of a doe. Your neck is like a tower of ivory; your eyes are like the pools of Heshbon by the gate of Bat-Rabbim; your nose is like the tower of Lebanon, facing Damaesseq. Your head is like Karmel/crimson —

And the strands of your head are like purple; a king is captured by (your) tresses. How beautiful, how pleasant you are, Love among delights. This stature of yours is like a palm tree, and your breasts to clusters. I said: "Let me ascend the palm tree, let me take hold of

אֲחֹהָ בְּסִנְסָנִי וַיְהִי־נָא שְׂדֵיךָ בְּאַשְׁכְּלוֹת הַגֶּפֶן וְרִיחַ אֶפֶךְ בְּתַפּוּחִים: וְחֹכֶךְ בְּיֵין הַטֹּב הוֹלֵךְ לְדוֹדִי לְמִישְׁרִים דּוֹבֵב שִׁפְתֵי יִשְׁנִים: אֲנִי לְדוֹדִי וְעַלִּי תִשׁוּקְתּוֹ:

לְכֶה דּוֹדִי נִצָּא הַשָּׂדֶה נְלִינָה בַּכְּפָרִים: נִשְׁכִּימָה לַכְרָמִים נִרְאָה אִם פָּרְחָה הַגֶּפֶן פָּתַח הַסְּמֹדָר הִנָּצוּ הַרְמוֹנִים שָׁם אָתֶּן אֶת־דְּדֵי לֶךְ: הַדּוֹדָאִים נִתְנוּ־רִיחַ וְעַל־פִּתְחֵינוּ כָּל־מְגִדִּים חֲדָשִׁים גַּם־יִשְׁנִים דּוֹדִי צִפְנִתִּי לֶךְ:

ח מִי יִתְגַּדַּךְ בָּאֵחַ לִי יוֹנֵק שְׂדֵי אֲמִי אֲמַצְאֶךָ בְּחוּץ אֲשַׁקֶּךָ גַּם לֹא־יָבוּזוּ לִי: אֲנִהְיֶה אֲבִיאֶךָ אֶל־בֵּית אֲמִי תִלְמַדְנִי אֲשַׁקֶּךָ מִיָּזֶן הַרְקַח מַעֲסִים רַמְנִי: שְׂמָאלוֹ תַּחַת רֹאשִׁי וַיְמִינִי תַּחֲבֻקְנִי: הַשִּׁבְעָתִי אֶתְּכֶם בְּנוֹת יְרוּשָׁלַם מַה־תַּעֲבִירוּ וּמַה־תַּעֲבִירוּ אֶת־הָאֵהָבָה עַד שֶׁתַּחֲפֹץ:

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ

תַּחַת הַתַּפּוּחַ עוֹרֶרְתִּיךָ שָׁמָּה חִבְּלָתְךָ אֶמָּךְ שָׁמָּה חִבְּלָה יִלְדָתְךָ: שִׁמְנִי כַחוֹתָם עַל־לִבְךָ כַחוֹתָם עַל־זְרוֹעֶךָ כִּי־עֲזָה כְּמוֹת אֵהָבָה קִשָּׁה כַּשָּׂאוֹל קִנְיָה רִשְׁפָּיָה רִשְׁפֵּי אִשׁ שְׁלֵה־בְתִיָּה: מִיָּם רַבִּים לֹא יוּכְלוּ לַכְבוֹת אֶת־הָאֵהָבָה וְנִהְרֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹז יָבוּזוּ לוֹ:

אֲחוֹת לָנוּ קִטְנָה וְשָׂדִים אֵין לָהּ מַה־נַּעֲשֶׂה לְאַחֲתָנוּ בָּיוֹם שִׁדְּב־רָבָה: אִם־

חֹמֶה הִיא נִבְנָה עָלֶיהָ טִירַת בָּסָף וְאִם־גִּדְּלַת הִיא נִצְוָר עָלֶיהָ לֹחַ אָרוֹ: אֲנִי חֹמֶה וְשָׂדֵי כַמְגִדְלוֹת אֲזִי הִיִּיתִי בְּעִינָיו כְּמוֹצֵאת שָׁלוֹם:

כִּרְם הָיָה לְשִׁלְמָה בִּבְעַל הַמֶּזֶן נָתַן אֶת־הַכֶּרֶם לְנֹטְרִים אִישׁ יָבֵא בִּפְרִיו אֶלֶף בָּסָף: כְּרָמִי שְׁלִי לִפְנֵי הָאֶלֶף לֶךְ שְׁלֹמָה וּמֵאֲתָיִם לְנֹטְרִים אֶת־פְּרִיו:

הַיּוֹשֶׁבֶת בְּגָנִים חֲבֵרִים מְקַשִּׁיבִים לְקוֹלְךָ הַשְּׁמִיעִנִי:

בָּרַח וְדוֹדִי וְדַמָּה־לֶךְ לַצֵּבִי אֲזִי לְעַפֵּר הָאֵילִים עַל הָרִי בְּשָׁמַיִם:



its branches; let your breasts be like clusters of grapes, the scent of your breath like *etrogim*, and your mouth like choicest wine —

*Let it flow to my beloved as smooth-wine,
gliding over the lips of those-who-sleep.*

I am my beloved's and his longing is for me.

Come, my beloved, let us go into the field, let us lodge among the henna-plants. Let us arise early to the vineyards, to see whether the vine has flowered, if its blossoms have opened, if the pomegranates are in bloom. There I will give my love to you. The mandrakes yield their fragrance, and over our entrances are all kinds of precious fruits, both freshly-picked and long-stored have I hidden away for you, my beloved.

8 *Who would give you as a brother to me, as if you had nursed at my mother's breast? Then I could kiss you when I would find you in the street, and none would mock me. I would lead you. I would bring you into my mother's house, to she who teaches me. I would ply you with spiced wine, with the juice of my pomegranate.*

His left hand is under my head, and his right hand embraces me! I adjure you, maidens of Yerushalayim, do not stir up, do not rouse love, until it desires.

Who is this coming up from the wilderness, leaning upon her beloved?

Under the etrog tree I aroused you. There, where your mother conceived you, there where she who conceived you gave you birth. Set me as a seal upon your mind, like a seal upon your arm, for Love is as fierce as Death, Passion as mighty as She'ol; its pulsations are pulses of fire, a flaming emanation of אֵשׁ! Vast floods cannot quench love, nor rivers drown it. If one offered all their wealth for love, they would surely be mocked.

[My brothers once asked:] "We have a sister, a little-one, and she has no breasts. What shall we do with our sister on the day when she is spoken for? If she is a [fortress] wall, will we build upon her a silver turret? If she is a gateway, will we confine her with a board of cedar?"

Now I am a fortress wall, and my breasts are like towers; thus I have become in his eyes as one who finds peace.

Shlomo had a vineyard at Ba'al-Hamon; he gave over the vineyard to keepers. Each brings for his fruit a thousand (pieces of) silver. My own vineyard is before me; the thousand is for you, Shlomo, and two-hundred to the keepers of his fruit.

O you who sit in the gardens, friends, attend to your voice; and let me hear you!

Flee, my beloved, and liken yourself to a gazelle or to a fawn of deer on the mountains of spices.

A Song of David. יהוה, who may live in your house? Who may dwell on your holy mountain? Those who are upright; who do justly; they speak the truth within their hearts. They do not slander others, or wrong them, or bring shame upon them. They have contempt for the lawless, and honor those who revere יהוה. They give their word and do not retract. They do not exploit others; they never take bribes. Those who act this way shall never be shaken.

If you refrain from transgressing the Shabbat, from pursuing your affairs on my holy day; if you call the Shabbat a delight, יהוה's day "honored"; and if you honor it and do not go about your usual ways nor look to your affairs, nor strike bargains – then you can seek the favor of יהוה. I will set you astride the heights of the earth, and let you enjoy the heritage of your father Ya'akov – for the mouth of יהוה has spoken. (Isaiah 58:13-14)

May אלהים make you like Sarah, Rivka, Leah, and Raḥel.

May אלהים make you like [the loving brothers] Ephraim and Menasheh.

מִמֹּדֶר לַיהוָה. יְהוָה, מִי יֵשֶׁב בְּבֵיתְךָ יְהוָה, מִי יֵשֶׁב בְּהַר קֹדֶשְׁךָ; הוֹלֵךְ תָּמִים וּפָעֵל צֶדֶק וְדָבָר אֱמֶת בְּלִבּוֹ: לֹא-רָגַל עַל לִשְׁנוֹ, לֹא-עָשָׂה לְרֵעֵהוּ רָעָה, וְחִרְפָּה לֹא-נִשְׂאָה עַל קִרְבּוֹ: נְבוֹזָה בְּעֵינָיו, נִמְאָס וְאֶת-יִרְאֵי יְהוָה יִכְבֵּד, נִשְׁבַּע לְהִרְעֹ וְלֹא יִמְרָ: כִּסְפוֹ לֹא-נָתַן בְּנֶשֶׁךְ וּשְׂחָד עַל-נָקִי לֹא לָקַח, עָשָׂה-אֵלֶּה לֹא יִמוּט לְעוֹלָם:

אִם תִּשְׁמַר מִשְׁבַּת רַגְלְךָ, עֲשׂוֹת חֻמְצֵיךָ בַּיּוֹם קֹדֶשׁ וְקִרְאָתָהּ לְשַׁבָּת עֲנֵג לְקִדּוּשׁ יְהוָה מְכֻבָּד, וְכִבְדָתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֻמְצֶךָ וְדָבָר דְּבָר: אִזּוּ תִתְעַנֵּג עַל יְהוָה וְהִרְפַּבְתִּיךָ עַל בְּמַתִּי אֶרֶץ, וְהִיאכְלִיתִיךָ נִחְלַת יַעֲקֹב אָבִיךָ, כִּי פִי יְהוָה דְּבָר: (ישעיה נח:יג-יד)

יְשַׁמְךָ אֱלֹהִים כְּשָׂרָה רַבֵּקָה לֵאָה וְרַחֵל.

יְשַׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וּמְנַשֶּׁה.

M יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. / F יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
M אֱלֹהִי וְיִזְנֶנִּי. / F אֱלֹהִי וְיִזְנֶנִּי.
M אֱלֹהִי וְיִשְׁמֶנִּי לְךָ שָׁלוֹם: / F אֱלֹהִי וְיִשְׁמֶנִּי לְךָ שָׁלוֹם:

May יהוה bless you and protect you!

May יהוה shine THEIR face upon you and be gracious towards you!

May יהוה lift THEIR face up to you, and give you peace!

(Numbers 6:24-26)

הֵרִינִי מִקְבֵּל/מְקַבֶּלֶת עָלַי
 אֶת מִצְוַת עֲשֵׂה (הַבּוֹרֵא):
 וְאַהֲבַת לְרֵעִךָ כָּמוֹךָ.

I hereby take upon myself the
 obligatory *mitsvah* (of the Creator):
 “and you shall love your fellow
 as yourself” (Leviticus 19:18).



Beloved of the soul, father, compassionate womb,
draw your servant to your will;
then your servant will rush like a deer
to bow before your majesty.
Your friendship will be sweeter
than the dripping of the honeycomb and any delight.

לְיָד נֶפֶשׁ אָב הָרַחֲמָן,
מִשָּׁר עֲבָדְךָ אֶל רְצוֹנְךָ,
יָרוּץ עֲבָדְךָ כְּמוֹ אֵיל,
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ,
יַעֲרֵב לוֹ יְדִידוּתְךָ,
מִנְפֶּת צוּף וְכָל טַעַם.

Majestic, beautiful, cosmic radiance,
my soul pines for your love.
Please אֵל, please heal her now (Numbers 12:13)
by showing her the pleasantness of your radiance;
then she will be strengthened and she will be healed,
and hers will be the joy of the cosmos.

תְּדוֹר נָאָה זִיו הָעוֹלָם,
נִפְשִׁי חוֹלֵת אֶהְבְּתְךָ,
אֲנִי אֵל נָא רַפָּא נָא לָהּ,
בְּהִרְאוֹת לָהּ נֶעַם זִיוְךָ,
אֲזִי תִתְחַזֵּק וְתִתְרַפָּא,
וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם.

Enduring One, may your compassion be aroused
and please take pity on your beloved child,
for it is so very long that I have yearned intensely
to perceive the splendor of your strength.
Only these my heart desired:
so take pity, please, and do not conceal yourself.

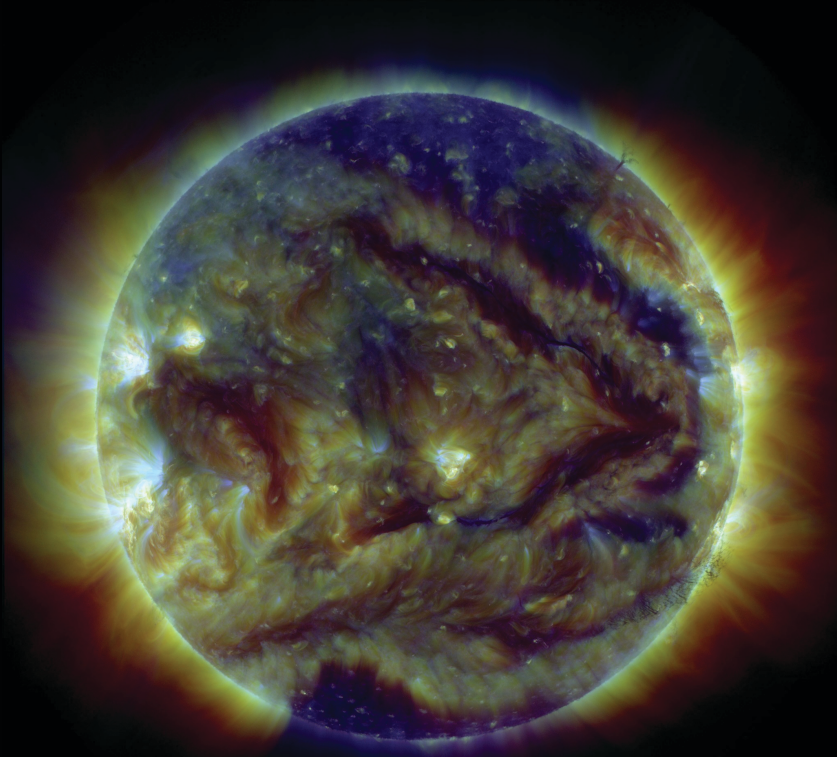
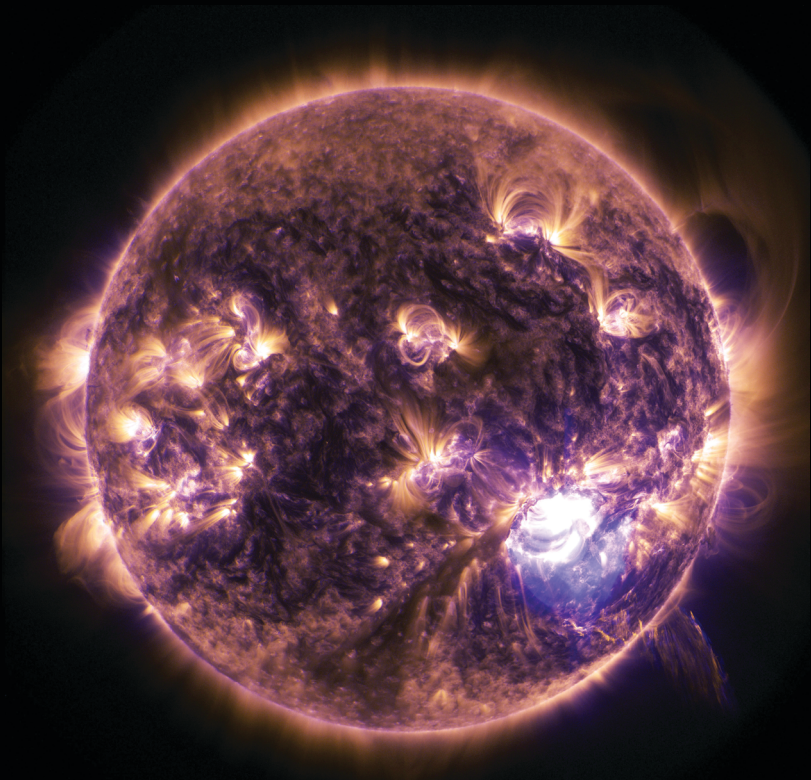
וְתִיק יִהְיֶמוּ נָא רַחֲמֶיךָ,
וְחוּסָה נָא עַל בֶּן אֶהוֹבְךָ,
כִּי זֶה כְּמוֹ נֶכְסֶף נֶכְסֶפְתִּי,
לְרִאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזוֹךָ,
אֵלֶּה חֲמֻדָּה לִבִּי,
וְחוּסָה נָא וְאַל תִּתְעַלֵּם.

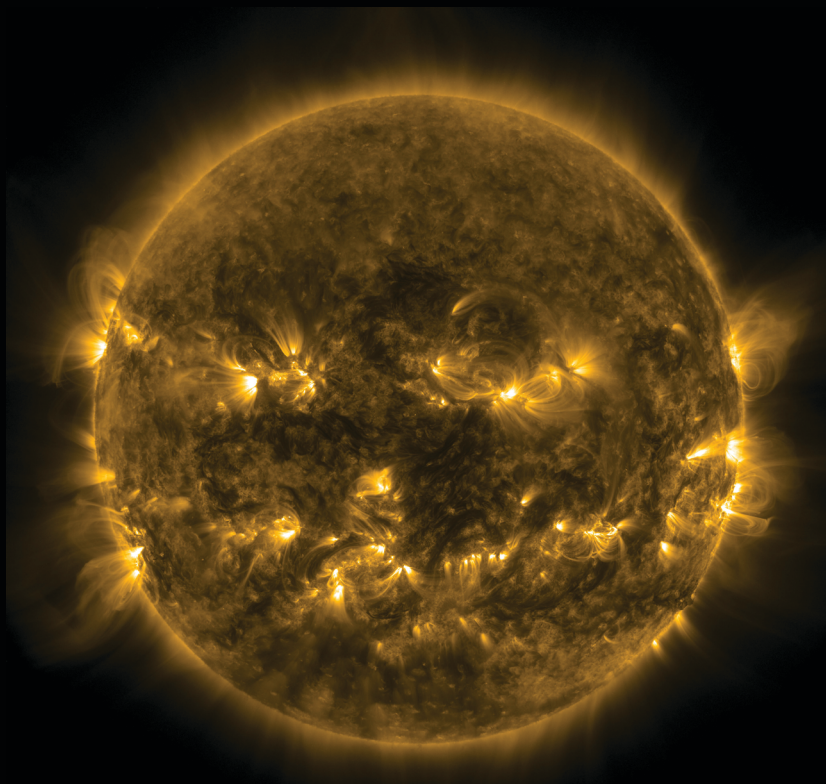
Please, my beloved, reveal yourself
and spread upon me the shelter of your peace.
Illuminate the earth with your glory,
that we may rejoice and be glad with you.
Hasten, show love, for the time has come
and let your gentle favor grace us as in olden days.

וְהִגְלֵה נָא וּפְרֹשׁ חֲבִיבִי עָלַי,
אֶת סִכַּת שְׁלוֹמְךָ
תֹּאיר אֶרֶץ מִכְבוֹדְךָ,
נְגִילָה וְנִשְׂמִיחָה בְּךָ,
מְהֵרָה אֶהֱבֵךָ כִּי בָּא מוֹעֵד,
וְחִנְנוּ כִּימֵי עוֹלָם.

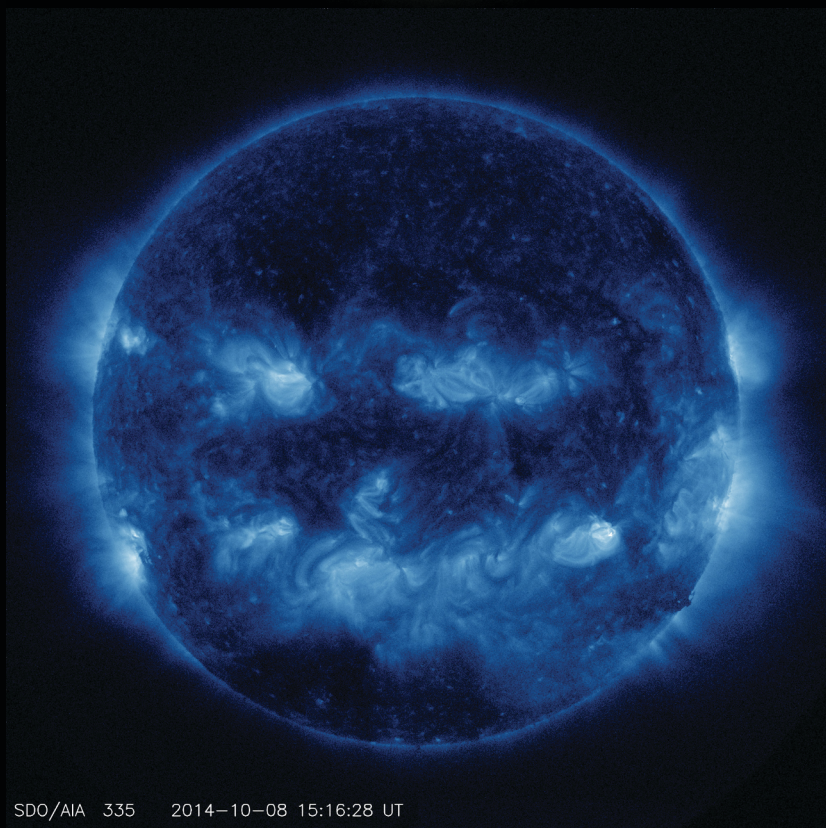
Yedid Nefesh is a piyyut of uncertain authorship published with a number of variations in various siddurim. Rabbi Elazar Moshe Azikri (1533-1600) included the piyyut in his *Sefer Haharedim* (1588). Stefan Reif however notes in *The Hebrew Manuscripts at Cambridge University Libraries: A Description and Introduction* Cambridge, 1997, p. 93, that a version of the piyyut “with noteworthy text, spelling and pointing” may be found on f.146 (verso) of Samuel b. David b. Solomon’s *Commentary On the Book of Numbers* (ca. 1437 CE).

* Moshe’s prayer for Miriam in Numbers 12:13, is here invoked for the Shekhina, the divine presence, struggling to be perceived in our world, and all that corresponds to her, including the community of Yisra’el.





SDO/AIA 171 2014-10-08 15:11:12 UT



SDO/AIA 335 2014-10-08 15:16:28 UT



¹ In the first verse of Psalms 95, the *tsur yishenu* is both the fortress we take sanctuary in - *Hashem* - as well as a deep allusion to this memory of a geologic miracle which preserved us in the *Midbar*. According to *Mishnah Avot* 5:6, Miriam's Well was formed in the last moments of dusk before Shabbat on the 6th day of creation. Remembered as a seive-like porous stone gushing with water (*Tosefta Sukkah* 3:11-13; *Numbers Rabbah* 1:2), the well-stone began rolling with the Camp of Yisra'el after the incident at Massah and Merivah (Cf. Exodus 17) continuing to do so through their wandering in the wilderness until Miriam's death. From the well sprang streams separating the tribes and a broad river leading ultimately to the ocean (Ezekiel 47:1-12).



חמה

Come, let us sing to יהוה:

Let our song ring out to the fortress of our deliverance.

Let us come into THEIR presence with thanksgiving;

Let us shout for joy to *Hashem*;

For יהוה is a great *el*,

whose majesty is greater than all *elohim*;

In whose hand are the depths of the earth

and the heights of mountains;

THEIR'S is the sea — *Hashem* made it!

THEIR hands shaped the dry land.

Come, let us bow down and bend the knee;

Let us kneel before יהוה our maker;

For *Hashem* is our *elo'ah*,

and we are the people THEY shepherd.

Today, if you would but attend

to THEIR voice! —

“Harden not your hearts as at *Merivah*,

as in the day of *Massah* in the wilderness; ¹

Your forefathers tried me and provoked me,

even though they witnessed my wonderwork!

Forty years I struggled with that generation.

I said: “This is a people, uncommitted at heart

and they have not known my ways.

I swore in my wrath,

that they should not enter into my resting place.”²

לְכוּ נִרְנְנָה לַיהוָה

נְרִיעָה לְצוֹר יִשְׁעֵנוּ:

נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה

בְּזִמְרוֹת נְרִיעַ לוֹ:

כִּי אֵל גָּדוֹל הָיָה

וּמַלְךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:

אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-אָרֶץ

וְתוֹעַפַת הָרִים לוֹ:

אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ

וַיַּבְשֵׁת יָדָיו יַצְרוֹ:

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה

נִבְרָכָה לִפְנֵי-יְהוָה עֲשֹׂנוּ:

כִּי הוּא אֱלֹהֵינוּ

וְנִגְחֵנוּ עִם מִרְעִיתוֹ

וְצֹאן יָדוֹ הַיּוֹם

אִם-בְּקִלּוֹ תִשְׁמָעוּ:

אֶל-תִּקְשׁוּ בְּלִבְכֶּם בְּמִרְיָה

כִּיּוֹם מִסָּה בְּמִדְבָּר:

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם

בְּחִנּוּנִי גַם-רָאוּ פִּעָלִי:

אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר

וְאָמַר עִם תַּעֲי לִבִּב הֵם

וְהֵם לֹא-יָדְעוּ דְרָכִי:

אֲשֶׁר-נִשְׁבַּעְתִּי בְּאָפִי

אִם-יָבֹאוּ אֶל-מְנוּחָתִי:

² *Shimush Tehillim* emphasizes that this psalm is prayed for those who err in belief or practice, an idea suggested possibly by the psalmist's words *am to'ei leivav heim*, “this is a people uncommitted at heart.” Kabbalat Shabbat opens with this psalm as an entreaty to suspend disbelief in the possibility of our being a real community dedicated to the project of making a just and compassionate world worthy of divine embrace, where there is no harm in all of *Hashem's* holy mountain. We come together with the *Shekkinah* in the divine wedding we celebrate, but in order to do so, we must embrace all of us, even that part of ourselves “uncommitted at heart.”

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֶּהוֹ
וּבָהוּ וּזְשָׁף עַל-פָּנָי תִּהְיוּ וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פָּנֵי הַמַּיִם:
וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר: וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-
טוֹב וַיַּבְהֵל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים
לְאוֹר יוֹם וּלְחֹשֶׁךְ לַיְלָה וַיִּבְרָא לַיְלָה וַיְהִי-בֹקֶר יוֹם אֶחָד:

Sing to יהוה, a new song;

sing to יהוה, every land!

Sing to יהוה, bless his Name,

tell of his deliverance day after day.

Declare his *kavod* among the nations,

his wonders among the peoples.

For יהוה is great, beyond all praise,

awesome, far above all the *elohim*!

For all the national *elo'ah* are totemic;

but יהוה made the heavens!

Splendor and Beauty are in his presence,

Strength and Harmony are in his sanctuary.

Grant to יהוה, family of nations,

grant to יהוה, *kavod* and might.

Grant to יהוה, *kavod* to his Name;

bring an offering, and come into his chambers.

Bow down to יהוה in hallowed grace;

tremble in his presence, every Land.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:

שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ

בְּשִׁירוֹ מְיוֹם־לְיוֹם יְשׁוּעָתוֹ:

סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ

בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:

כִּי גָדוֹל יְהוָה וּמְהֵלָל מְאֹד

נֹרָא הוּא עַל־כָּל־אֱלֹהִים:

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים

וַיהוָה שָׁמַיִם עָשָׂה:

הוֹד־וְהָדָר לִפְנֵי

עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:

דָּבְרוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים

הָבוּ לַיהוָה כְּבוֹד וְעֹז:

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ

שְׁאוּ־מִנְחָה וּבֹאוּ לַחֲצֵרוֹתָיו:

הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ

חִילּוֹ מִפְּנֵי כָל־הָאָרֶץ:

Declare to the nations: "יהוה reigns!

Now the Earth is secure and firmly based;

Hashem will judge the peoples with integrity."

Let the heavens be glad and the earth rejoice!

Let the sea roar, and all that fills it.

Let the field and all its creatures *yawp*!

Let the trees of the forest sing for joy,

before יהוה who is coming,

for *Hashem* is coming to judge the earth.

Hashem will judge the Earth with justice,

and the peoples with his expectations.

אָמְרוּ בַּגּוֹיִם יְהוָה מֶלֶךְ

אֶף־תִּבְחֹן תִּבֵּל בַּל־תִּמּוּט

יָדִין עַמִּים בְּמִישְׁרִים:

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמִלְאוּ:

יַעֲלֹז שָׂדֵי וְכָל־אֲשֶׁר־בּוֹ

אֲז יִרְנְנוּ כָל־עֵצֵי־עֵר:

לִפְנֵי יְהוָה כִּי בָא

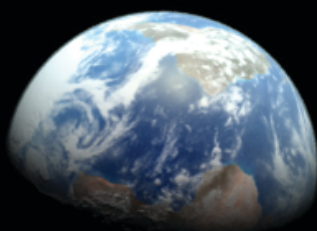
כִּי בָא לִשְׁפֹט הָאָרֶץ

יִשְׁפֹּט־תִּבֵּל בְּצֶדֶק

וַעֲמִים בְּאַמּוֹנָתוֹ:



לבנה



וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ
אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
לָרָקִיעַ וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:

יהוה reigns: let the earth rejoice;

let the many islands be elated.

Clouds and darkness encircle him;

righteousness and justice support his Throne.

A fire goes before him

and incinerates his surrounding enemies.

His lightning illuminates the earth;

the earth sees and trembles.

The mountains melt like wax

at the presence of יהוה,

in the presence of the Master of all the Lands.

The heavens declares his righteousness,

and all the peoples perceive his *kavod*.

Ashamed are all those that serve idols,

who praise themselves with their totems. —

Bow down to him, all you *elohim*!

Tsion hears and is gladdened,

and the towns of *Yebudab* rejoice,

because of your judgments, יהוה.

For you are יהוה עבדין,

above all the earth;

you are elevated far above all the *elohim*.

You who love יהוה: despise evil —

Hashem preserves the souls of his pious ones

and rescues them from the grasp of the wicked.

Light is sown for the *tsaddik*,

and ecstasy for the committed one.

Rejoice in יהוה, *tsaddikim*,

and be grateful for his sacred *anamnesis*.

יהוה מלך תגל הארץ

יִשְׁמְחוּ אִיִּים רַבִּים:

עָנָן וְעֹרֶפֶל סְבִיבָיו

צָדֵק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ:

אֵשׁ לִפְנֵי תֵלֶךְ

וּתְלַהֵט סְבִיב צָרָיו:

הָאֵירוּ בְּרָקָיו תְּבֵל

רָאֵתָהּ וּתְחַל הָאָרֶץ:

הָרִים כְּדוֹנֵג נִמְסוּ

מִלִּפְנֵי יְהוָה

מִלִּפְנֵי אֲדוֹן כָּל-הָאָרֶץ:

הַגִּידוּ הַשָּׁמַיִם צִדְקוֹ

וְרֹאוּ כָל-הָעַמִּים כְּבוֹדִי:

יִבְשׁוּ כָל-עֲבָדֵי פֶסֶל

הַמִּתְהַלְלִים בְּאִלִּילִים

הַשֹּׁתְחָוִי-לוֹ כָּל-אֱלֹהִים:

שִׁמְעָה וּתִשְׁמַח צִיּוֹן

וּתְגַלֶּה בְּנוֹת יְהוּדָה

לְמַעַן מִשְׁפָּטֶיךָ יְהוָה:

כִּי-אַתָּה יְהוָה עֲלִיוֹן

עַל-כָּל-הָאָרֶץ

מֵאֵד נַעֲלִית עַל-כָּל-אֱלֹהִים:

אֲהַבֵּי יְהוָה שְׂנְאוּ רָע

שִׁמְרֵם בְּנַפְשׁוֹת תְּסִידּוּ

מִיַּד רָשָׁעִים וְצִילָם:

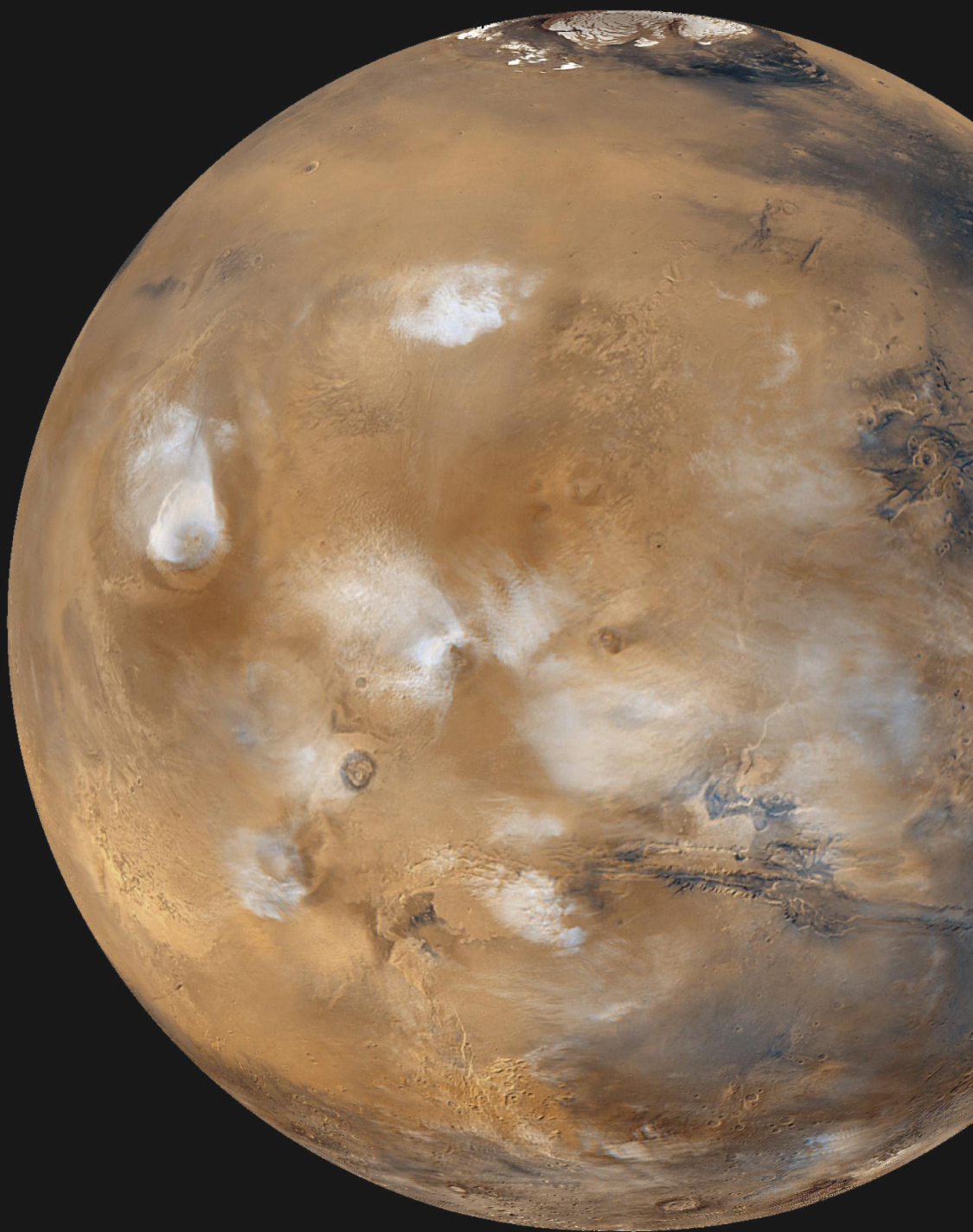
אוֹר-זָרַע לְצַדִּיק

וְלִישְׂרָיִלָב שִׁמְחָה:

שִׁמְחוּ צַדִּיקִים בְּיְהוָה

וְהוֹדוּ לְזִכֵּר קִדְשׁוֹ:

וַיֹּאמֶר אֱלֹהִים יְקוֹנוּ הַמַּיִם מִתְנוֹת הַשָּׁמַיִם אֶל-מְקוֹם אֲחֹד וּתְרָאָה
הַיִּבְשָׁה וַיְהִי-כֵן: וַיִּקְרָא אֱלֹהִים לַיִּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא
יָמִים וַיִּרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב
מִזְרִיעַ זֶרַע עֵץ פֶּרִי לְמִינֵהוּ אֲשֶׁר זֶרְעוּבֹה עַל-הָאָרֶץ וַיְהִי-כֵן:
וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֵשֶׂה-פֶּרִי אֲשֶׁר זֶרְעוּ-
בּוֹ לְמִינֵהוּ וַיִּרָא אֱלֹהִים כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי:

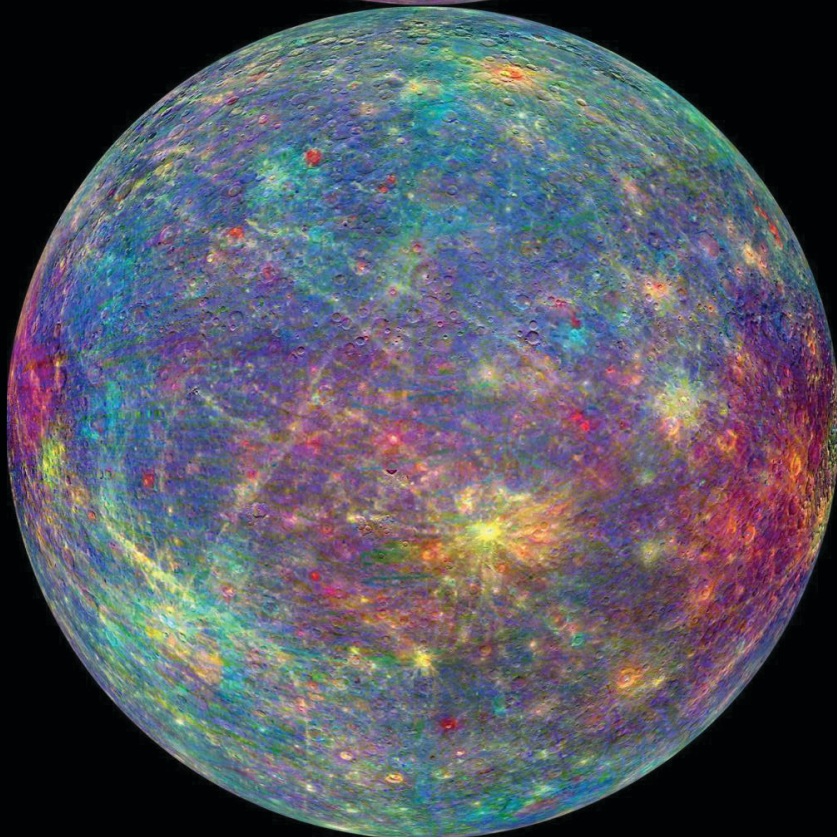
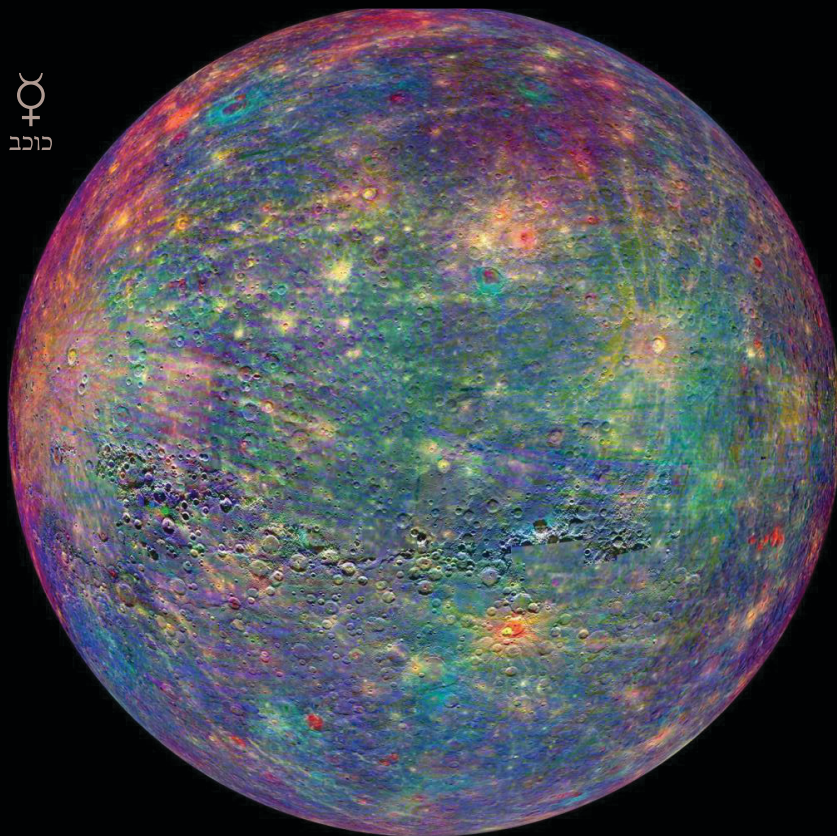


A Mizmor.

Sing to יהוה a new song,
for Hashem has made wonders —
salvation by his right hand,
and holy arm.
יהוה's deliverance declared
his justice in the eyes of the nations.
He has remembered lovingkindness and trust
in the House of Yisra'el;
All the lands of the earth
have seen the deliverance of our *elo'ah*.
Shout to יהוה, all the earth;
break forth and sing for joy.
Sing praises to יהוה with the harp,
with the harp and the sound of melody.
With trumpets and the sound of shofar,
herald the king, יהוה !
Let the sea roar, and all within it;
the Earth, and all dwelling in it !
Let the rivers clap their hands,
and let the mountains sing together for joy;
before יהוה, for Hashem is coming
to judge the earth.
Hashem will judge the Earth with justice,
and the peoples with fairness.

מִזְמוֹר
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
כִּי־נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה־לוֹ יְמִינוֹ
וְזִרְעוֹ קָדְשׁוֹ:
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם גְּלוֹה צִדְקָתוֹ:
זָכַר חֲסָדוֹ וְאַמּוֹנָתוֹ
לְבֵית יִשְׂרָאֵל
רָאוּ כָל־אֶפְסֵי־אָרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ:
הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ
פָּצְחוּ וְרִנְנוּ וְזָמְרוּ:
זָמְרוּ לַיהוָה בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זָמִירָה:
בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:
יָרְעִם הָיִם וּמַלְאֹ
תִבֵּל וַיִּשְׁבִּי בָהּ:
נְהָרוֹת יִמְחֹאוּ־כָף
יַחַד הָרִים יִרְנְנוּ:
לִפְנֵי יְהוָה כִּי בָא
לִשְׁפֹט הָאָרֶץ
יִשְׁפֹט־תִּבֵּל בְּצֶדֶק
וַעֲמִים בְּמִישְׁרִים:

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹד בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין
הַלַּיְלָה וְהָיוּ לְאוֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים: וְהָיוּ לְמַאוֹרֹת בְּרָקִיעַ
הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת
הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן
לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם
לְהָאִיר עַל־הָאָרֶץ: וְלִמְשַׁלׁ בָּיוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין
הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רִבְעִי:



יהוה reigns: let the peoples tremble.

Hashem is enthroned upon *keruvim*;

let the earth quake.

יהוה is great in *Tsiyon*,

and high above all the peoples.

Let them praise your name:

Great and Awesome Holy One.

The powerful King who loves law,

you have established fairness.

Law and righteous-charity with Yaakov,

you have made.

Lift up **יהוה** our *elo'ah*,

and bow low at his footstool,

for *Hashem* is holy.

Moshe and Aharon among his priests,

and Shmuel among those who pronounced his Name;

When they proclaimed “**יהוה**,”

they were answered.

They were spoken to in a pillar of cloud;

they preserved his divine testimonies

and the statute he gave them.

יהוה, our *elo'ah*, you answered them;

you were a forgiving *el* to them,

though you took retribution for their misdeeds.

Lift up **יהוה** our *elo'ah*,

and bow low at his holy mountain,

for **יהוה** our *elo'ah* is holy.

יְהוָה מֶלֶךְ יִרְגָּזוּ עַמִּים

יֵשֶׁב כְּרוּבִים

תִּנּוּט הָאָרֶץ:

יְהוָה בְּצִיּוֹן גָּדוֹל

וְרָם הוּא עַל-כָּל-הָעַמִּים:

יִזְדּוּ שִׁמְךָ

גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא:

וְעַז מֶלֶךְ מִשְׁפָּט אֱהָב

אֶתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל

מִשְׁפָּט וּצְדָקָה בִּיַּעֲקֹב

אֶתָּה עָשִׂיתָ:

רוּמָמוֹ יְהוָה אֱלֹהֵינוּ

וְהִשְׁתַּחֲוִי לְהַדָּם רַגְלָיו

קְדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו

וּשְׁמוּאֵל בְּקִרְאֵי שְׁמוֹ

קִרְאִים אֶל-יְהוָה

וְהוּא יַעֲנֵם:

בְּעַמּוּד עָנָן יִדְבֹּר אֲלֵיהֶם

שְׁמֵרוּ עֲדֹתָיו

וְחֹק נָתַן-לָמוֹ:

יְהוָה אֱלֹהֵינוּ אֶתָּה

עֲנִיתָם אֵל נָשָׂא הֵייתָ לָהֶם

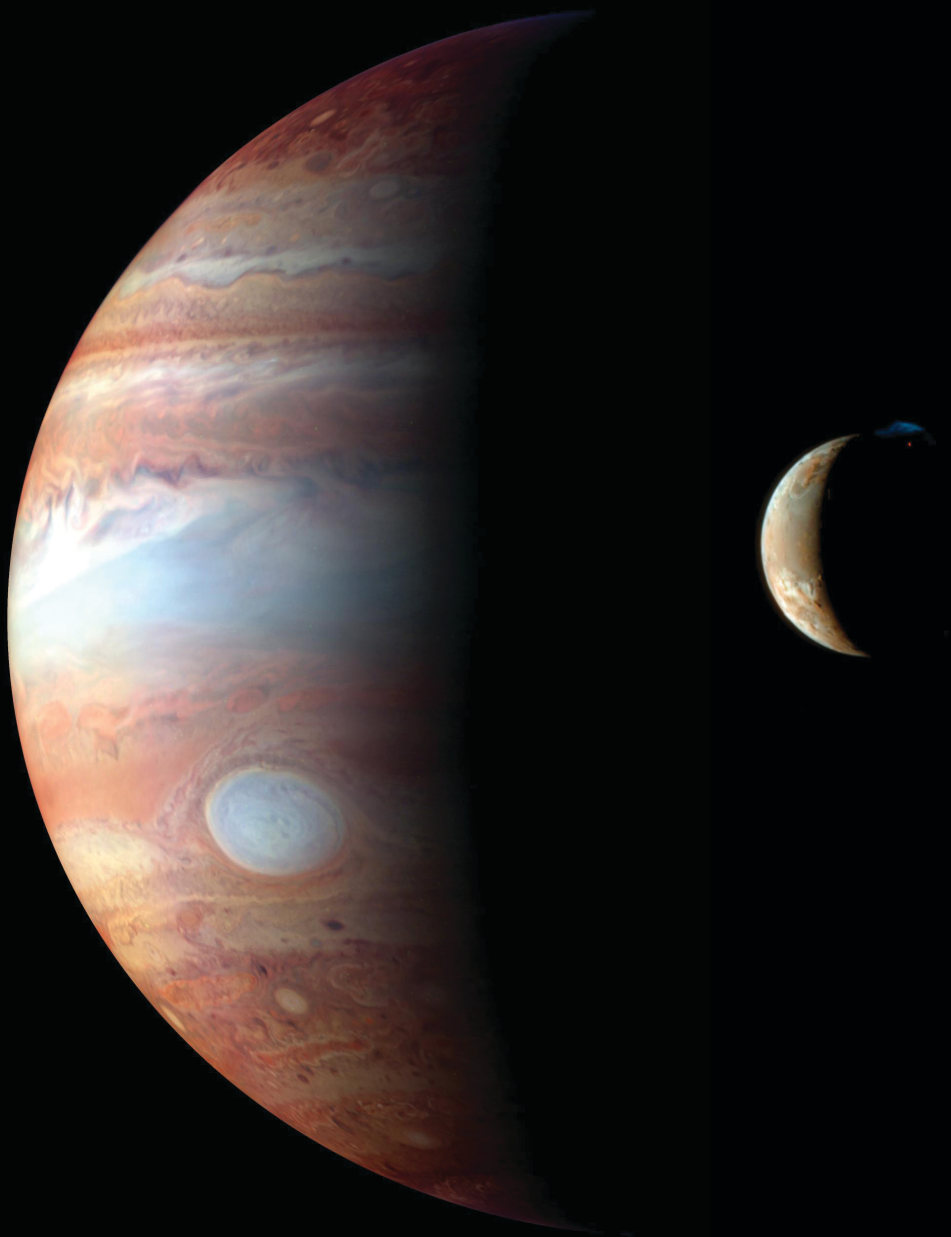
וְנָקָם עַל-עֲלִילוֹתָם:

רוּמָמוֹ יְהוָה אֱלֹהֵינוּ

וְהִשְׁתַּחֲוִי לְהַר קְדְשׁוֹ

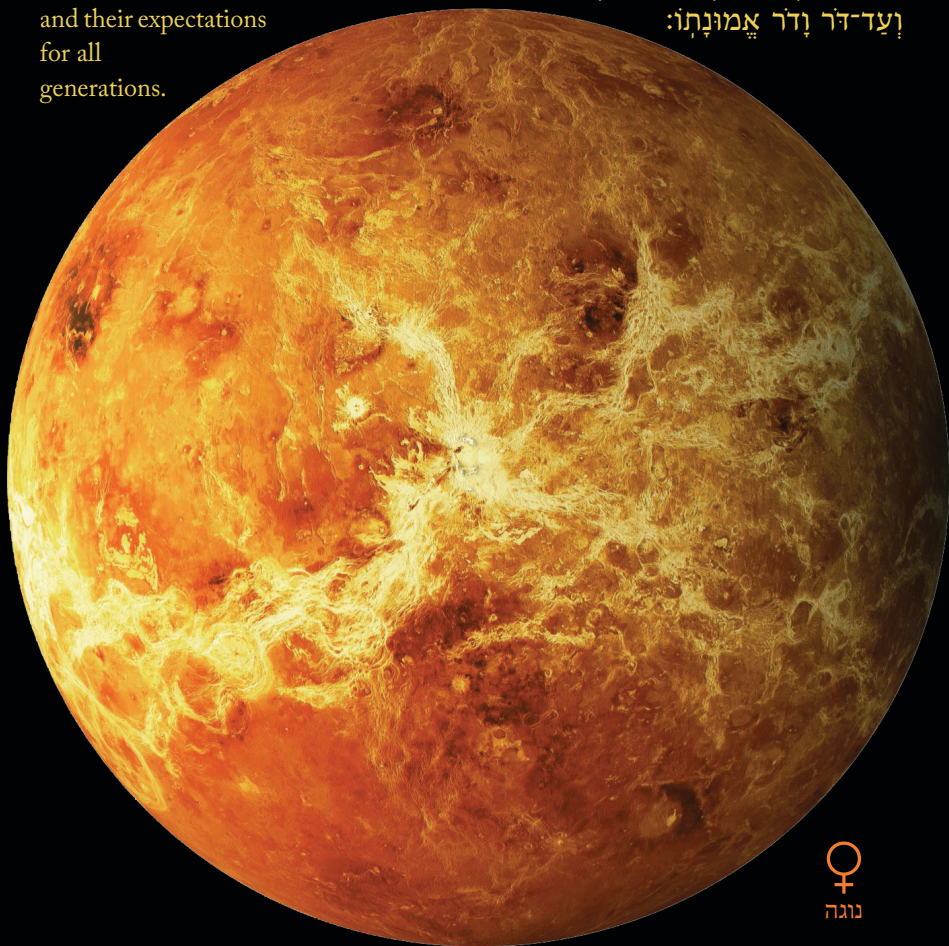
כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

וַיֹּאמֶר אֱלֹהִים יִשְׂרָעוּ הַמַּיִם שֶׁרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-
פְּנֵי רִקִּיעַ הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִים הַגְּדֹלִים וְאֵת כָּל-נֶפֶשׁ
הַחַיָּה | הָרִמְשָׁת אֲשֶׁר שָׂרְעוּ הַמַּיִם לְמִינָהֶם וְאֵת כָּל-עוֹף כְּנָף לְמִינָהּ
וַיִּבְרָא אֱלֹהִים כִּי-טוֹב: וַיִּבְרָךְ אֶתֶּם אֱלֹהִים לְאֹמֶר פָּרוּ וּרְבוּ וּמִלְאוּ
אֶת-הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרָב בָּאָרֶץ: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חֲמִישִׁי:



A Psalm of thanksgiving. Sing out to יהוה, every land. Serve יהוה with gladness; come before Hashem's presence with singing. Know that יהוה is אלהים who has made us, and we are THEIR'S, THEIR people, the flock of their pasture. Enter into their gates with thanksgiving and into their courts with praise. Give thanks to THEM, and bless THEIR name. For יהוה is benficent; their lovingkindness endures in the Cosmos forever; and their expectations for all generations.

מִזְמוֹר לַתּוֹדָה הָרִיעוּ לַיהוָה
כָּל־הָאָרֶץ: עֲבֹדוּ אֶת־יְהוָה
בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה:
דַּעוּ כִּי־יְהוָה הוּא אֱלֹהִים
הוּא־עָשָׂנוּ וְלֹא [וְלוֹ] אֲנַחְנוּ
עָמּוּ וְצֵאן מִרְעֵיתוֹ: בָּאוּ
שַׁעְרָיו בְּתוֹדָה חֲצִרָתוֹ
בְּתִהְלָה הוֹדוּ־לוֹ בְּרֹכּוּ שְׁמוֹ:
כִּי־טוֹב יְהוָה לְעוֹלָם חֶסֶדוֹ
וְעַד־דֹּר וָדֹר אַמּוֹנָתוֹ:



♀
נוגה

וַיֹּאמֶר אֱלֹהִים תוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וְרֶמֶשׂ וְחַיִּיתוֹ־
אָרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיִּית הָאָרֶץ לְמִינָהּ וְאֶת־
הַבְּהֶמָּה לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

בואו וְנִצֵּא לְקַרְאֵת כֹּלָה
לְקַרְאֵת שַׁבָּת מַלְכֶּתָא
דְּחֻקַּל תְּפוּחֵין קַדִּישִׁין:

Come let us go to greet the Bride,
to greet the Shabbat Queen
in the Orchard of Sacred Etrogim.

A Mizmor of David.

Grant to יהוה, O children of אֱלִים;
grant to יהוה resplendence and strength.
Grant to יהוה the *kavod* of THEIR name;
bow low to יהוה in hallowed beauty.
The voice of יהוה is over the waters,
the *kavod* of אֵל thunders;
יהוה is over many waters.
The voice of יהוה in might,
the voice of יהוה in majesty.
The voice of יהוה breaks the cedars,
יהוה shatters the Cedars of Lebanon.
יהוה makes them skip like a calf:
Levanon and Syron like young *re'emim*.
The voice of יהוה ignites sparks of fire.
The voice of יהוה shakes the wilderness;
יהוה startles the Wilderness of Kadesh.
The voice of יהוה moves the deer to birth
and reveals the forests,
while in THEIR sanctuary, all exclaim: "*kavod*!"
יהוה reigned at the Deluge;
יהוה will reign as majesty in the cosmos.
יהוה will give strength to his people;
יהוה will bless his people with peace.

מִזְמוֹר לְדָוִד
הָבוּ לַיהוָה בְּנֵי אֱלִים
הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת-קֹדֶשׁ:
קוֹל יְהוָה עַל-הַמַּיִם
אֶל-הַכְּבוֹד הַרְעִים
יְהוָה עַל-מַיִם רַבִּים:
קוֹל-יְהוָה בְּכֹחַ
קוֹל יְהוָה בְּהַדָּר:
קוֹל יְהוָה שֹׁבֵר אֲרָזִים
וַיִּשְׁבֹּר יְהוָה אֶת-אֲרָזֵי הַלְבָּנוֹן:
וַיִּרְקְדוּם כַּמּוֹ-עֶגְלָה
לְבָנוֹן וְשִׁרִּין כַּמוֹ בְּנֵי-רֵעִים:
קוֹל-יְהוָה חֲצֵב לְהַבּוֹת אֵשׁ:
קוֹל יְהוָה יַחֲלִיל מִדְּבַר
יַחֲלִיל יְהוָה מִדְּבַר קִדְשׁ:
קוֹל יְהוָה יַחֲלִיל אֵילֹת
וַיַּחֲשֹׁף יַעְרֹת
וַיְהַיִּכְלוּ בָלוֹ אֲמֵר כְּבוֹד:
יְהוָה לְמַבּוֹל יִשָּׁב
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:
יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

Ana b'Koah, Lekha Dodi

Please, with the power
of your great right hand
loosen the captive's knots.



שבתי

אב"י ית"ץ

אָנא בָּכַח
גְּדַלַת יְמִינְךָ
תַּתִּיר צְרוּרָה

Accept the song
of your people, empower us,
purify us, Awesome One!



צדק

קרי"ע שט"ץ

קַבֵּל רִנָּת
עַמְּךָ שְׂגָבָנוּ
טַהַרְנוּ נוֹרָא

Please, Mighty One,
the seekers of your unity,
watch them like the pupil of an eye.



מאדים

גו"ד יכ"ש

נָא גִבּוֹר
דּוֹרְשֵׁי יְחוּדְךָ
בְּבִבַת שְׁמֶרֶם

Bless them, purify them,
have mercy on them; your justness
always bestow upon them.



חמה

בט"ר צת"ג

בָּרַכְם טַהַרֶם
רַחֲמֵם צְדִיקְתֶּךָ
תָּמִיד גְּמִלֵם

Tremendous Holy One,
in your abundant goodness
guide your community.



נוגה

חק"ב טז"ע

חֲסִין קְדוֹשׁ
בָּרַב טוֹבָךָ
נִהַל עֲדֻתְךָ

Unique One, Exalted One,
face your people
who remember your holiness.



כוכב

יג"ל פז"ק

יְחִיד גִּאָּה
לְעַמְּךָ פְּנֵה
זוֹכְרֵי קִדְּשְׁתֶּךָ

Accept our prayer,
hear our cry,
knower of secrets.



לבנה

שק"ו צי"ת

שׁוֹעֲתָנוּ קַבֵּל
וּשְׁמַע צַעֲקָתָנוּ
יוֹדֵעַ תַּעֲלֹמוֹת

[whisper]

בלחש

Blessed is the Name of THEIR resplendent
kingdom in the cosmos forever.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ
לְעוֹלָם וָעֶד:

Ana b'Koah is one of a number of piyyutim whose acrostic spells out an esoteric forty-two letter divine name formed from the first letters of a litany of angelic names provided in the Byzantine kabbalistic tomes *Sefer haKananah* & *Sefer haPeliyah* (late 14th-early 15th c.). Since this divine name is not to be pronounced, the piyyut acts as a circumlocution for its utterance. I feel that the intention of *Ana b'Koah* here is to liberate us from the captivity of the state of consciousness we endure when it is not Shabbat. Through this liberation we may join together with the Shabbat Queen in her unification as explained later in the pre-Ma'ariv reading from the Zohar, *K'gavneh*. We have not yet found this piyyut printed earlier than Rabbi Isaac ben Shem Tov Cavallero's siddur, *Orden de Oraciones* (1552).

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וַיְיָדֻוּ בְּדִגְתַּת הַיָּם
וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-
הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ

Come, my beloved, to greet the bride;

let us receive the presence of Shabbat.

'Preserve' and 'Remember' in a single *logos*,

To perceive, אֵל illimitable;

יהוה is one whose Name is one,

to signify for splendor and praise.

Come, my beloved, to greet the bride; let us receive the *pnei shabbat*.

To greet Shabbat let's sprint, let's fly,

For she is the wellspring of blessing,

From the dawn of creation, her vintage was chosen,

Crafted last, but first in thought.

Come, my beloved, to greet the bride; let us receive the *pnei shabbat*.

Majestic sanctuary, royal city,

Arise! Escape from amidst this ruinous turmoil;

Long enough have you dwelled in the valley of tears

Hashem will restore you with compassion.

Come, my beloved, to greet the bride; let us receive the *pnei shabbat*.

Shake off your dust. Arise!

Array yourself in splendor, my people,

By the hand of Yishai's son, of Beit-Lehem,

Draw near to my spirit and redeem her!

Come, my beloved, to greet the bride; let us receive the *pnei shabbat*.

Stir yourselves! Bestir yourselves!

Your Light has come, rise up and shine.

Awaken! Awaken! invoke my *logos*:

The *kavod* of יהוה inside you is revealed.

Come, my beloved, to greet the bride; let us receive the *pnei shabbat*.

לָכֵה דודי לְקִרְאָת כְּלָה

פָּנֵי שַׁבָּת נִקְבְּלָה:

שְׁמוֹר וְזָכוֹר בְּדְבוּר אֶחָד

הַשְׁמִיעֵנוּ אֵל הַמִּיחֵד

יְהוָה אֶחָד וְשִׁמוֹ אֶחָד

לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה:

לָכֵה דודי לְקִרְאָת כְּלָה פָּנֵי שַׁבָּת נִקְבְּלָה:

לְקִרְאָת שַׁבָּת לָכוּ וְנָלְכָה

כִּי הִיא מְקוֹר הַבְּרָכָה

מֵרֶאֱשׁ מִקֶּדֶם נְסוּכָה

סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה:

לָכֵה דודי לְקִרְאָת כְּלָה פָּנֵי שַׁבָּת נִקְבְּלָה:

מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה

קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה

רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא

וְהוּא יַחְמֵל עָלֶיךָ חֲמִלָה:

לָכֵה דודי לְקִרְאָת כְּלָה פָּנֵי שַׁבָּת נִקְבְּלָה:

הַתְּנַעֲרִי מֵעַפָּר קוֹמִי

לְבָשִׁי בְּגָדֵי תַפְאֶרֶתְךָ עִמִּי

עַל־יַד בֶּן־יִשַׁי בֵּית הַלְחָמִי

קִרְבָּה אֶל־נַפְשִׁי גְּאֻלָּה:

לָכֵה דודי לְקִרְאָת כְּלָה פָּנֵי שַׁבָּת נִקְבְּלָה:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי

כִּי בָא אוֹרְךָ קוֹמִי אוֹרִי

עוֹרִי עוֹרִי שִׁיר דְּבָרִי

כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

לָכֵה דודי לְקִרְאָת כְּלָה פָּנֵי שַׁבָּת נִקְבְּלָה:

זָכַר וְנִקְבָּה בְּרָא אֹתָם: וַיַּבְרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים
פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבִּשְׁתֶּהּ וּרְדוּ בְּדִגְתַּי הַיָּם וּבַעֲוֹף הַשָּׁמַיִם
וּבְכָל־חַיָּה הַרְמִשֶׁת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נִתְּתִי לָכֶם אֶת־

Kabbalat Shabbat • Lekha Dodi

Do not be ashamed! Do not be abashed! Why be downcast? Why be depressed? All my afflicted people will find shelter within you In the city rebuilt on her ancient <i>tel</i> . Come, my beloved, to greet the bride; let us receive the <i>pnei shabbat</i> .	לֹא תִבוֹשִׁי וְלֹא תִקְלָמִי מִהַ תִּשְׁתַּוְּחָחִי וּמִהַ תִּתְהַמִּי בְּךָ יִיחָסוּ עַנְיֵי עַמִּי וְנִבְנְתָה עִיר עַל-תֵּלָהּ: לֵבָה דוּדִי לִקְרֹאת כְּלָה פָנֶי שַׁבַּת נִקְבְּלָה:
Despoiled be all that would despoil thee, And banished all that would devour thee, Your <i>elo'ah</i> will delight in thee, As a newlywed rejoicing in their bride. Come, my beloved, to greet the bride; let us receive the <i>pnei shabbat</i> .	וְהָיוּ לְמִשְׁפָּה שְׂאִסְיָךְ וְרָחֲקוּ כָל-מִבְלָעֶיךָ יֵשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ כְּמִשׁוּשׁ חַתָּן עַל-כְּלָהּ: לֵבָה דוּדִי לִקְרֹאת כְּלָה פָנֶי שַׁבַּת נִקְבְּלָה:
The Right and Left, will you penetrate And יהוה will you venerate. By the hand of a descendant of Perets, We will delight and rejoice. Come, my beloved, to greet the bride; let us receive the <i>pnei shabbat</i> .	יָמִין וּשְׂמָאל תִּפְרָצִי וְאֶת-יְהוָה תַּעֲרִיצִי עַל יַד-אִישׁ בֶּן פְּרָצִי וְנִשְׁמָחָה וְנִגְלִילָה: לֵבָה דוּדִי לִקְרֹאת כְּלָה פָנֶי שַׁבַּת נִקְבְּלָה:

It is customary at this point to rise and face the west (i.e., towards the sunset signalling the arrival of shabbat) or towards the entrance. If mourners are present, the minyan receives them as they enter with the following formula (highlighted below) before continuing to sing the final stanza, Bo'i B'Shalom.

May the <i>Magom</i> comfort you together with the other mourners of <i>Tziyon</i> and <i>Yerushalayim</i> . Come in peace, crown of her husband, Both in delight and in jubilation Amidst the faithful of the treasured nation Come, O Bride, Shabbat Queen! Come, my beloved, to greet the bride; let us receive the <i>pnei shabbat</i> .	הַמָּקוֹם יְנַחֵם אוֹתְךָ (אֶתְכֶם) בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם: בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ גַּם בְּשִׂמְחָה וּבִצְהִלָּה תּוֹךְ אַמּוּנֵי עַם סִגְלָהּ בּוֹאִי כְלָה שַׁבַּת מַלְכֶּתָא: לֵבָה דוּדִי לִקְרֹאת כְּלָה פָנֶי שַׁבַּת נִקְבְּלָה:
--	---

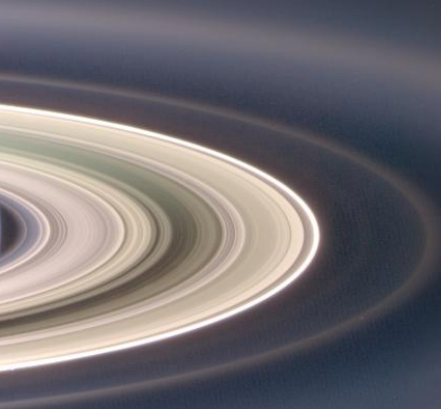
Lekha Dodi was composed by Rabbi Shlomo HaLevi Al-Qabetz (ca.1500-1580).

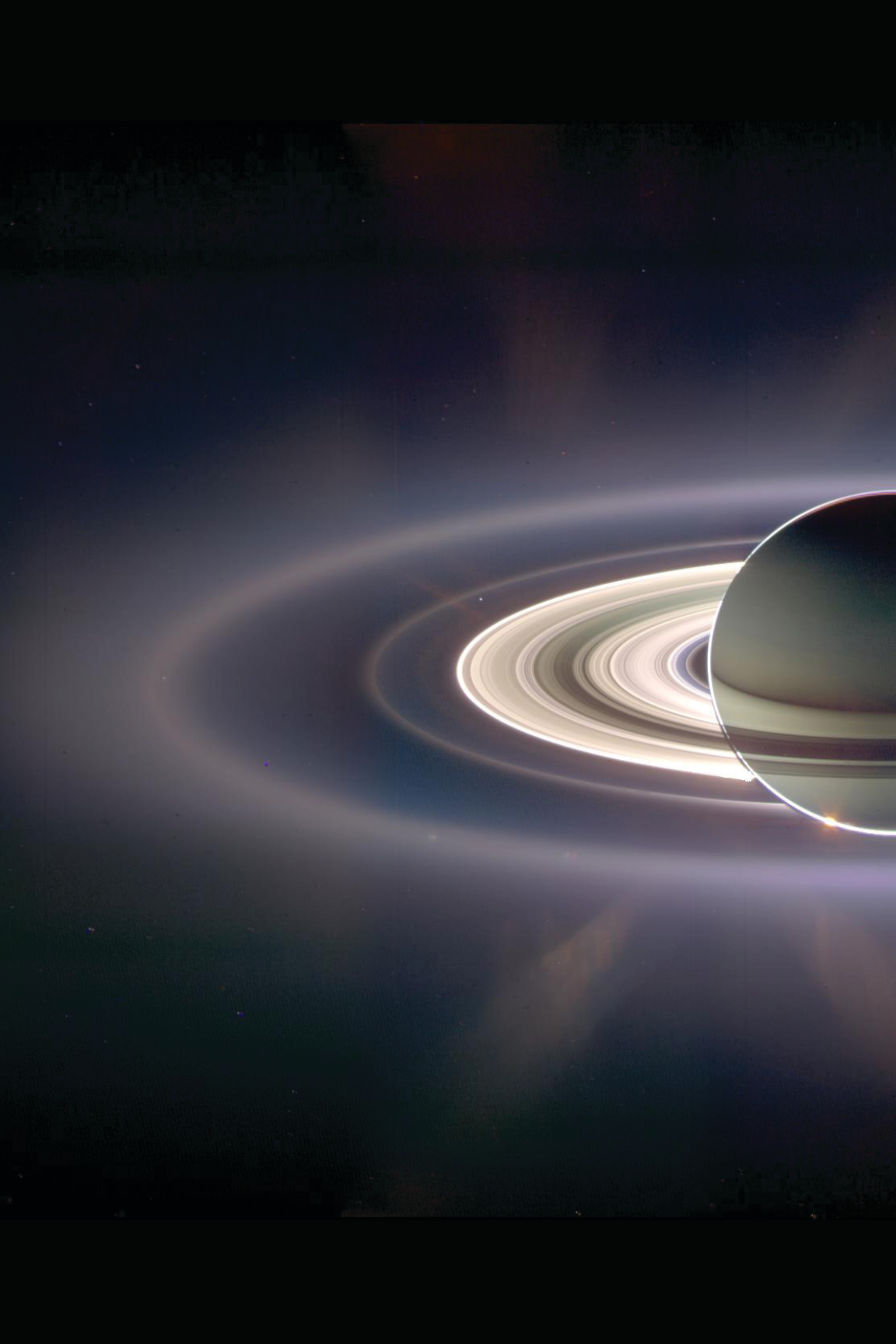
כָּל-עֶשֶׂב | זֶרַע אֲשֶׁר עַל-פָּנֶי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ
פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלִכְלִי-חַיִּית הָאָרֶץ וְלִכְלִי-עוֹף
הַשָּׁמַיִם וְלִכָּל | רוֹמֵשׁ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נִפְשׁ זֹזִיה אֶת-כָּל-יִירֵק עֵשֶׂב
לְאֹכְלָהּ וַיְהִי-כֵן: וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד



אדמה

ח
שבתי





A song, a *mizmor*, for the Shabbat day.

It feels so amazing to thank יהוה
 and to sing to your name, עבִיִּי;
 To tell of your lovingkindness in the morning,
 and your faithfulness by night;
 With ten-stringed lyre and the flute,
 to the counterpoint of the harp.
 For you have delighted me
 through your wonders, יהוה;
 I sing of your handiwork.
 How immense are your works, יהוה!
 How impenetrable are your thoughts!
 A boor cannot know,
 nor a fool understand:
 When the wicked thrive as grass,
 and all evildoers flourish,
 it is so that they may be destroyed forever.
 Above in the cosmos are you יהוה.
 For lo, your enemies, יהוה.
 for lo, your enemies shall perish:
 all evildoers shall be scattered.
 But my horn you have raised like the *re'em*;
 I am anointed with fresh oil.
 My eye shall gaze upon my assassins;
 my ears shall hear my enemies' doom.
 The righteous shall flourish like the palm tree
 and grow like a cedar in Lebanon.
 Planted in the greenhouse of יהוה,
 they shall flourish in the courts of our *elo'ah*.
 They shall still yield fruit in old age;
 they shall be fresh and full of sap.
 To declare that יהוה is upright,
 my fortress in which there is no flaw.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
 טוֹב לְהַדוֹת לַיהוָה
 וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ;
 לְהַגִּיד בְּבֹקֶר חַסְדְּךָ
 וּבַלַּיְלָה נֶאֱמֹנֶתְךָ בְּלִילוֹת:
 עֲלֵי-עֵשׂוֹר וְעֲלֵי-נָבֶל
 עָלֵי הַגִּיּוֹן בְּכָבוֹד:
 כִּי שִׂמְחָתְנִי
 יְהוָה בִּפְעֻלָּךְ
 בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:
 מִה־גָּדְלוֹ מַעֲשֶׂיךָ יְהוָה
 מֵאֵד עֲמָקוֹ מִחֲשֻׁבְּתֶיךָ:
 אִישׁ-בֹּעֵר לֹא יֵדַע
 וְכֹסִיל לֹא-יָבִין אֶת-זֹאת:
 בְּפֶרֶחַ רְשָׁעִים כְּמוֹ עֵשֶׂב
 וַיִּצְצוּ כָל-פְּעָלֵי אָוֶן
 לְהַשְׁמָדָם עַד-יָעַד:
 וְאַתָּה מָרוֹם לְעַלְמִים יְהוָה:
 כִּי הִנֵּה אֲנִיָּךְ יְהוָה
 כִּי-הִנֵּה אֲנִיָּךְ יֹאבֵדוּ
 יִתְפָּרְדּוּ כָל-פְּעָלֵי אָוֶן:
 וְתָרַם כְּרָאִים קִרְנִי
 בִּלְתִּי בְשֶׁמֶן רִעְנָן:
 וְתַבֵּט עֵינֵי בְשׁוּרֵי בְקָמִים עָלַי
 מִרְעִים תִּשְׁמַעְנָה אָזְנוֹי:
 צִדִּיק בְּתִמְרָה יִפְרַח
 כְּאַרְזֵי בְלִבְנוֹן יִשְׁגֶּה:
 שְׁתוּלִים בְּבֵית יְהוָה
 בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִנּוּבֹנִן בְּשִׁיבָה
 דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
 לְהַגִּיד כִּי-יֵשֶׁר יְהוָה
 צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ:

**וַיְהִי-עָרֵב וַיְהִי-בֹקֶר יוֹם הַשָּׁשִׁי: וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם:
 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
 הַשְּׁבִיעִי מְכֹל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי
 וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל-מְלֹאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:**

יהוה reigns, robed in majesty.

יהוה is robed, girded with strength.

The Earth is set firm and cannot be shaken.

Your throne holds firm from of old;

from within the cosmos you are.

The flooding rivers have lifted up, יהוה,

the flooding rivers have lifted up their voice;

the flooding rivers lift up their mighty waves.

Above the roaring of the mighty waters,

the mighty breakers of *Yam*,

יהוה is exulted on high.

Your testimonies are quite serious;

holiness fits your house, יהוה,

for everlasting days.

יהוה מלך גאות לבש

לבש יהוה עז התאזר

אף-תבון תבל בל-תמוט:

נכון בסאך מאז

מעולם אתה:

נשא נהרות יהוה

נשא נהרות קולם

ישאו נהרות דכים:

מקלות מים רבים

אדירים משברי-ים

אדיר במרום יהוה:

עדתיך נאמנו מאד

לבייתך נאנה-קדש יהוה

לארך ימים:

Shimush Tehillim: Psalms 92 is the first of six psalms used together for the purpose of seeking honors. (The others are (94, 23, 20, 24, and 100.) The praxis requires kavvanah upon the goal one seeks, and the filling of a new pot with water. Myrtle and vine leaves are placed over the pot, whereafter the Psalm above are pronounced over it three times in succession. "At each time let him wash himself out of the pot and afterward anoint his face and whole body with the water; then turn his face toward the north, pray to Hashem for the fulfilment of their desires, and they will see wonderful things." Psalms 93 is recommended for anyone with an outstanding conflict with an unjust opponent.

Prayer for Kislev through Hanukkah (Isaiah 60:1-3, 19-20)

Arise and shine, for your light has come;

יהוה's *kavod* has shined on you!

Behold – darkness shall cover the earth,

thick clouds cover the nations,

but יהוה will shine upon you,

THEIR *kavod* will be seen over you.

Nations will walk by your light,

royalty by your radiance.

You will not need

the sun for light by day,

nor the moon for radiance.

יהוה will be for you the light of the cosmos,

your *elo'ah* shall be for your enlightenment.

Your sun will never set;

your moon will not die.

יהוה will be your light in the cosmos,

and your days of mourning will end.

קומי אורי כי בא אורך

ובבוד יהוה עליך זרח:

כי הנה החשך יכסה ארץ

וערפל לאמים,

ועליך יזרח יהוה

ובבודו עליך יראה:

והלכו גוים לאורךך

ומלכים לנגה זרחך:

לא יהיה לך עוד

השמש לאור יומם

ולנגה הירח לא יאיר לך,

והיה לך יהוה לאור עולם

ואלהיך לתפארתך:

לא יבוא עוד שמשך

וירחך לא יאסף,

כי יהוה יהיה לך לאור עולם

ושלמו ימי אבלך:

By David.

יהוה is my light and my salvation;

whom shall I fear?

יהוה is the stronghold of my life;

whom shall I dread?

When the malevolent draw near

to devour my flesh,

foes threaten me,

yet they stumble and fall.

Though armies are arrayed against me,

I do not fear.

I may face war

but in this I am certain:

one thing I ask of יהוה,

I seek this:

to live in the house of יהוה

all the days of my life;

to gaze upon the beauty of יהוה,

and to visit THEIR sanctuary.

For THEY will shelter me on the ruinous day,

protected in THEIR tents,

or raised in THEIR fortress.

Now THEY will raise my head

over my enemies;

I will bring offerings,

shouting, singing to יהוה.

Hear, יהוה, when I cry out;

nurture me, answer me.

My conscience says –

“seek your presence.”

Your presence יהוה do I seek!

Don't hide from me,

don't dismiss your servant angrily;

you have always been my help.

Don't desert me!

Don't abandon me, אלוהי, my savior!

לְדוֹד.

יְהוָה אֹרִי וַיִּשְׁעִי,

מִמִּי אֵירָא,

יְהוָה מְעוֹז חַיִּי

מִמִּי אֶפְחָד:

בְּקָרֵב עָלַי מְרַעִים

לֹאכֵל אֶת בְּשָׁרִי,

צָרִי וְאִיְבֵי לִי,

הִמָּה כָּשְׁלוּ וַנִּפְּלוּ:

אִם תַּחֲנֶנָּה עָלַי מִחֲנָה

לֹא יִירָא לִבִּי,

אִם תִּקוּם עָלַי מִלְחָמָה

בְּזֹאת אֲנִי בּוֹטָח:

אַחַת שְׁאֵלָתִי מֵאֵת יְהוָה

אוֹתָהּ אֲבַקֵּשׁ,

שְׁבִתִּי בְּבֵית יְהוָה

כָּל יְמֵי חַיִּי,

לְחַזוֹת בְּנֹעַם יְהוָה

וּלְבַקֵּר בְּהִיכָלוֹ:

כִּי יִצְפְּנֵנִי בְּסֻכֵּה בַּיּוֹם רָעָה,

יִסְתַּרְנִי בְּסֹתֵר אֱהָלוֹ

בְּצוּר יְרוּמָמָנִי:

וְעֵתָה יָרוּם רֹאשִׁי

עַל אִיְבֵי סִבִּיבוֹתַי,

וְאֶזְבְּחָה בְּאֱהָלוֹ זִבְחֵי תְרוּעָה,

אֲשִׁירָה וְאֶזְמָרָה לַיהוָה:

שָׁמַע יְהוָה קוֹלִי אֶקְרָא,

וַחֲנֹנִי וַעֲנֵנִי:

לֵךְ אֲמַר לִבִּי

בְּקִשׁוֹ פָּנֶי,

אֶת פָּנֶיךָ יְהוָה אֲבַקֵּשׁ:

אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי,

אֵל תֵּט בְּאֵף עֲבָדְךָ,

עֲזָרְתִּי הִיִּיתָ,

אֵל תִּטְשֵׁנִי

וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעִי:

Shimush Tebillim: If you wish to be well and kindly received in a strange city, and desire to be hospitably entertained, repeat this Psalm upon your journey again and again, with reverence, and in full confidence that Hashem will dispose the hearts of men to receive and entertain you kindly.

Though my father and mother have abandoned me,
יהוה gathers me in.
 Teach me your way.
 Guide me on the right path,
 to confound my oppressors.
 Don't abandon me to my foes;
 for false witnesses oppose me —
 they breathe lies!
 [I would have succumbed] were it not that I trusted
 to perceive the goodness of **יהוה**
 in the land of the living.
 Place your hope in **יהוה** —
 be strong and take courage
 and place your hope in **יהוה**!

כִּי אָבִי וְאִמִּי עָזְבוּנִי
 וַיְהִינִי יְאֻסָּפִנִי:
 הוֹרֵנִי יְהוָה דְּרָכֶךָ
 וּנְחֵנִי בְּאַרְחַ מִישׁוֹר
 לְמַעַן שׁוֹרְרֵי:
 אַל תַּתְּנֵנִי בְּגַפְשׁ צָרִי,
 כִּי קִמּוּ בִּי עֲדֵי שֶׁקֶר
 וַיִּפַּח חֲמָס:
 לֹא־לֹא הֶאֱמַנְתִּי
 לִרְאוֹת בְּטוֹב יְהוָה
 בְּאַרְץ חַיִּים:
 קִנּוּהָ אֶל יְהוָה
 חֲזַק וַיֵּאֱמַץ לְבָבִי
 וְקִנּוּהָ אֶל יְהוָה:

If nighttime:

A song of ascents. Now bless **יהוה**, all you
 servants of **יהוה** who stand nightly in the house
 of **יהוה**. Lift your hands toward the sanctuary
 and bless **יהוה**. May **יהוה**, maker of heaven and
 earth, bless you from *Tsion*. By day may **יהוה**
 vouchsafe THEIR lovingkindness, so that at night
 a song to them may be with me, a prayer to the
el of my life. The deliverance of the righteous
 comes from **יהוה**, their stronghold in time of
 trouble. **יהוה** helps them and rescues them,
 rescues them from the wicked and delivers them,
 for they seek refuge in THEM.

Say each of the following three times over:

יהוה צבאות is with us;
 the *elo'ah* of Yaakov is our sanctuary. *Selah!*

יהוה צבאות,
 content is the one who trusts in you.

יהוה, grant victory!
 May the King answer us on the day we call.

אם הלילה:

שִׁיר הַמַּעֲלוֹת הַזֶּה בָּרְכוּ אֶת־
 יְהוָה כָּל־עַבְדֵי יְהוָה הָעֹמְדִים
 בְּבֵית־יְהוָה בַּלַּיְלוֹת: שְׁאוּ־יְדֵכֶם
 קִדְשׁ וּבָרְכוּ אֶת־יְהוָה: יְבָרְכֶךָ
 יְהוָה מִצִּיּוֹן עֲשֵׂה שְׁמִים וְאַרְץ:
 יוֹמָם יִצְוֶה יְהוָה חֲסִדּוֹ, וּבַלַּיְלָה,
 שִׁירָה עַמִּי, תִּפְלָה לְאֵל חַיִּי:
 וּתְשׁוּעַת צְדִיקִים, מִיְּהוָה, מְעוֹנָם,
 בַּעַת צָרָה: וַיַּעֲזֹרֵם יְהוָה וַיִּפְלְטֵם,
 יִפְלְטֵם מִרְשָׁעִים וַיּוֹשִׁיעֵם כִּי חָסוּ
 בּוֹ:

שלוש פעמים:

יְהוָה צְבָאוֹת עִמָּנוּ,
 מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:

יְהוָה צְבָאוֹת,
 אֲשֶׁרִי אָדָם בֵּטַח בָּךְ:

יְהוָה הוֹשִׁיעָה,
 הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קִרְאָנוּ:

Exalted and hallowedis the great Name (*Amen!*)in the cosmos which *Hashem* created at will!May *Hashem* establish THEIR Kingdom

during your lifetime, and during your days,

and during the lifetimes of the entire House of Yisra'el

speedily and very soon!

And so we say, *Amen!*

יִתְגַּדֵּל וְיִתְקַדַּשׁ

שְׁמִיהָ רַבָּא (אָמֵן)

בְּעֶלְמָא דְּבָרָא כְּרַעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיָמֵינוּ

וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל

בְּעִגְלָא וּבְזִמָּן קָרִיב:

וְאָמְרוּ אָמֵן: (אָמֵן)

May the Great Name be blessed

in this Cosmos, in every world, in all times!

Blessed, praised, glorified,

exalted, extolled,

honored, adored and lauded

be the Name of the blessed Holy One (*brikh hu!*)

above and beyond all the blessings, hymns,

praises and consolations

that are uttered in the cosmos!

And so we say, *Amen!*

יְיָ יִהְיֶה שְׁמִיהָ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמִיהָ דְּקֻדְשָׁא (בְּרִיךְ הוּא)

לְעֵלָא מְכַל-בְּרַכְתָּא וּשְׁיִרְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא

דְּאָמְרִין בְּעֶלְמָא:

וְאָמְרוּ אָמֵן: (אָמֵן)

May there be abundant peace from heaven

and life for us and for all of Yisra'el.

And so we say, *Amen!*

יְהֵא שְׁלָמָא רַבָּא מִן-שָׁמַיָּא

וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל:

וְאָמְרוּ אָמֵן: (אָמֵן)

*take three steps back**and bow to the left*

May the One who makes peace in high places

bow to the right

grant peace for us,

bow forward

and for all Yisra'el.

And so we say, *Amen!*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל:

וְאָמְרוּ אָמֵן: (אָמֵן)

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֵלֶּה־הֵם
 אָרֶץ וְשָׁמַיִם: וְכָל שְׁיֵיז הַשָּׂדֶה טָרֵם יְהוָה בָּאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה

בְּגוֹנָא דְּאִנּוֹן מִתְיַחֲדִין לְעֵלָא בְּאֶחָד. אוֹף הָכִי אִיהִי אֲתִיחַדָּת לְתַתָּא בְּרִזָּא דְּאֶחָד לְמַהּוֹי עֲמַהוֹן לְעֵלָא חַד לְקַבֵּל חַד. קוּדְשָׁא בְּרִיךְ הוּא אֶחָד. לְעֵלָא לֹא יִתִּיב עַל בּוֹרְסָא דִּיקְרִיָּה עַד דְּאֲתַעְבִּידָת אִיהִי בְּרִזָּא דְּאֶחָד. בְּגוֹנָא דִּילִיָּה לְמַהּוֹי אֶחָד בְּאֶחָד. וְהָא אוּקִימָנָא רִזָּא דִּיהוָה אֶחָד וּשְׁמוֹ אֶחָד:

רִזָּא דְּשִׁבְתָּ אִיהִי שִׁבְתָּ דְּאֲתַאחַדָּת בְּרִזָּא דְּאֶחָד. לְמִשְׁרֵי עֲלָה רִזָּא דְּאֶחָד. צְלוֹתָא דְּמַעְלֵי שִׁבְתָּא דְּהָא אֲתַאחַדָּת בּוֹרְסָא יְקִירָא קְדִישָׁא בְּרִזָּא דְּאֶחָד. וְאֲתַתְקַנַּת לְמִשְׁרֵי עֲלָה מַלְכָּא קְדִישָׁא עֲלָאָה. כֹּד עִיל שִׁבְתָּא אִיהִי אֲתִיחַדָּת וְאֲתַפְרֶשֶׁת מִסְטָרָא אַחְרָא. וְכָל דִּינִין מִתַּעְבְּרִין מִנָּה וְאִיהִי אֲשַׁתְּאָרַת בִּיחּוּדָא דְּנִהִירוֹ קְדִישָׁא. וְאֲתַעֲטֶרֶת בְּכֶמֶה עֲטָרִין לְגַבֵּי מַלְכָּא קְדִישָׁא. וְכָל שׁוֹלְטָנֵי רוּגְזִין וְנִמְאָרֵי דְּדִינָא בְּלָהוּ עֲרָקִין וְאֲתַעְבְּרוּ מִנָּה. וְלִית שׁוֹלְטָנָא אַחְרָא בְּכִלְהוּ עֲלִמִין (בְּר מִנָּה). וְאֲנַפְהָא נְהִירִין בְּנִהִירוֹ עֲלָאָה וְאֲתַעֲטֶרֶת לְתַתָּא בְּעֵמָא קְדִישָׁא. וְכִלְהוֹן מִתַּעֲטָרִין בְּנִשְׁמָתִין חֲדָתִין בְּדִין שִׁירוּתָא דְּצְלוֹתָא. לְבָרְכָא לָהּ בְּחֻדָּה בְּנִהִירוֹ דְּאֲנַפְרִין. וְלוֹמַר...

When they unite above in oneness, so she unites below in the mystery of oneness, to become one with them [the *sefirot*] above: one corresponding to one. The blessed Holy One who is one “above,” does not rest upon his Throne of *Kavod* until she, through the mystery of oneness, becomes like him to be one with one. This is the secret of “יהוה is one and his Name is one.”¹

[This is] the mystery of the Shabbat: she [the *sefirah* of *malkhut*, the dwelling of the *Shekhinah*] is Shabbat, united in the mystery of oneness, so that the Mystery of One may settle upon her. [This happens during] the *Ma'ariv* prayers of Shabbat, for then [she,] the Throne of *Kavod*, is united in the mystery of oneness, and is arrayed for the supernal Holy Majesty to rest upon her. When Shabbat enters, she unites [in the mystery of oneness] and divests herself of the *sitra-ahra* (the Other Side). All [harsh] judgements are removed from her, and she remains unified in holy radiance, adorned with many crowns as she faces the Holy King. **All forces of wrath and severe judgement flee and there is no power but she in all the worlds.** Her face glows with a supernal radiance, and she is adorned from below by the Holy People who themselves are adorned with fresh and euphoric souls. Then, their prayers begin by blessing her with joy and beaming, with radiant faces, as they call out...

¹ The unification of the Name with the Divine may be understood in Saussurean terms as the unification of the signifier with its signified. Together they form a sign called *Mystery of One*. Alternately, the unification can be understood in Kantian terms as the unification of our immanent perceptible and sensory reality with the transcendent Divine, which can only be sought after through imagination and contemplation, i.e., during the recitation of the *Shema* and *Barukh Shem Kevodo*.

טָרַם יִצְמָזוּ כִּי לֹא הִמָּטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין לְעֵבֶד
אֲת־הָאָדָמָה: וְאָד יַעֲלָה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי־הָאָדָמָה:

בָּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:

Bless יהוה the Blessed One!

If one is praying without a minyan, continue:

Barkhu et יהוה haMvorakh — As we have established, את (*et*) signifies the Shabbat at the entrance of the Shabbat. “**Barukh יהוה haMvorakh**” is the source of blessings from the source of life and the place from which all springwater goes forth to refresh everything. It is the source, in the mystery of the *brit milah*, which we call ‘*haMvorakh*,’ for it is the spring feeding the well. When [the blessings] reach there, the well certainly becomes filled, for the water never stops flowing [into it] in the cosmos forever. Therefore we say: **Barukh יהוה haMvorakh l’Olam Va’ed** — in the cosmos forever.’ (Zohar §169-170)

אם בלי מניין: בָּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ: אֶת דִּיקָא דַּא שְׁבַת דְּמַעְלֵי שְׁבַתָּא: בְּרוּךְ יְהוָה הַמְּבֹרָךְ. דַּא אַפִּיקוּ דְּבִרְכָאן מִמְּקוּרָא דְחַיִּי וְאַתֵּר דְּנִפְיק מִנֵּיהּ כָּל שְׁקִיו לְאַשְׁקָאָה לְכָלֹא וּבְגִין דְּאִיְהוּ מְקוּרָא בְּרָאָה דַּאֲתָּ קִימָא קִרִּינָן לִיהּ הַמְּבֹרָךְ אִיְהוּ מְבוּעָא דְּבִירָא וְכִינוּ דְּמִטְּאָן דְּתָם הָא כָּלְהוּ לְעוֹלָם וָעֶד. וְדַא אִיְהוּ: בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד: קהל

Blessed is יהוה the Blessed One in the Cosmos forever!

בָּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Blessed, praised, glorified, extolled, and exalted be the name of the majestic king of kings, the blessed Holy One, who is the first and the last, and besides THEM there are no other *elohim*. Extol THEM who is in the heights, יה is THEIR name, and rejoice before THEM. THEIR name is exalted above all blessing and praise. Blessed be the name of THEIR resplendent majesty in the cosmos forever. Let the name of יהוה be blessed now in the cosmos and forever more.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשָּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבְּלָעָדָיו אֵין אֱלֹהִים: סְלוּ לְרוֹכֵב בְּעֶרְבוֹת בֵּיהּ שְׁמוֹ וְעֲלֹזוֹ לְפָנָיו. וְשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וְתַהֲלָה: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד: יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

וַיִּצָּרֶׁ יהוה אֱלֹהִים אֶת־הָאָדָם עֶפְרָׁ מִן־הָאָדָמָה וַיִּפְּזוּ בָּאָפִיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Blessed are you, יהוה our *elo'ah*,

cosmic majesty —

who with your *logos*,

bring on the evenings.

With wisdom you open the gates.

With insight you change the times and

alternate the seasons and

arrange the stars

in their constellations in the *rakia*,

according to your will.

Creator of day and night,

you roll light from before darkness

and darkness from before light.

You cause the day to pass and bring the night;

differentiating between day and night.

יהוה *elo'ah* is your Name. (Living and Enduring

אל, may you reign over us in the cosmos forever.)

Blessed are you, יהוה, who brings on evenings.

With the love of the Cosmos,

you have loved the house of Yisra'el.

Torah and *mitsvot*, laws and judgements,

to us you have taught.

Therefore, יהוה our *elo'ah*,

when we lie down and when we rise up,

we shall contemplate your statutes,

and we shall rejoice in the *logos* of your Torah

and *mitsvot* in the cosmos forever —

for they are our life and the length of our days,

and in them shall we meditate day and night.

May you never take away your love for us

in all the Cosmos.

Blessed are you, יהוה,

who loves THEIR people, Yisra'el.

ברוך אתה יהוה אלהינו

מלך העולם

אשר בדרך

מעריב ערבים

בחכמה פותח שערים

בתבונה משנה עתים

ומחליף את-הזמנים

ומסדר את-הכוכבים

במשמרותיהם ברקיע

ברצונו:

בורא יום ולילה

גלגל אור מפני חשך

וחשך מפני אור:

● ומעביר יום ומביא לילה

ומבדיל בין יום ובין לילה

יהוה צבאות שמו: (אל חי וקיים

תמיד ימלוך עלינו לעולם ועד):

ברוך אתה יהוה המעריב ערבים:

אהבת עולם

בית ישראל עמך אהבת:

תורה ומצוות חקים ומשפטים

אותנו למדת:

על כן יהוה אלהינו

בשכבנו ובקומנו

נשיח בחקיקך ונשמח

בדברי תורתך ובמצותיך

לעולם ועד:

● כי הם חיינו וארך ימינו

ובהם נהגה יומם ולילה:

ואהבתך אל תסיר ממנו

לעולמים:

ברוך אתה יהוה

אוהב עמו ישראל:

ויטע יהוה אלהים נזבועין מקדם ויטע שם את-האדם אשר
יצר: ויצמח יהוה אלהים מן-האדמה פלעץ נזמר למראה
וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע:

When contemplating alone:

עם התבודדות

The ten sefirot of *blimah* —

the number of the ten fingers,

five opposite five,

and the covenant of the Unique One is exactly in the middle,

in word and tongue and mouth.

עֶשֶׂר סְפִירוֹת בְּלִי-מָה

מִסְפַּר עֶשֶׂר אֶצְבָּעוֹת

חֲמִשׁ בְּנֶגֶד חֲמִשׁ

וּבְרִית יְחִיד מְכוּוֹנָת בְּאִמְצָע

בְּמִילָה וּלְשׁוֹן וּפֶה.

The ten sefirot of *blimah* —

ten and not nine,

ten and not eleven.

Understand with wisdom, and be wise with understanding.

Test them and investigate them,

and get the matter clearly worked out

and restore the Creator to THEIR place.

עֶשֶׂר סְפִירוֹת בְּלִי-מָה

עֶשֶׂר וְלֹא תֵשַׁע,

עֶשֶׂר וְלֹא אֶחָת עֶשְׂרֵה

הֵבֵן בְּחִקְמָהּ וְחָכֶם בְּבִינָה

בְּחֹן בָּהֶם וְחִקּוֹר מֵהֶם

וְהַעֲמִיד דָּבָר עַל-בְּרִי

וְהָשִׁב יוֹצֵר עַל-מְכוּנֹו.

The ten sefirot of *blimah*:

restrain your mouth from speaking,

restrain your mind from thinking.

And if your mind races, return to the *Maqom*,

for thus it is written “running and returning” (Ezekiel 1:14).

And concerning this matter a covenant was made.

עֶשֶׂר סְפִירוֹת בְּלִי-מָה

בְּלוּם פִּיךָ מִלְדַּבֵּר

בְּלוּם לִבְךָ מִלְהַרְהֵר

וְאִם רָץ לִיבְךָ שׁוֹב לְמָקוֹם

שָׁכַךְ נֹאמֵר רְצוּא וְשׁוֹב

וְעַל דָּבָר זֶה נִכְרְתָה בְּרִית.

The ten sefirot of *blimah*.

Their end is fixed in their beginning

and their beginning in their end,

as the flame to the burning coal

and form (a mental image) that the Creator is one,

and he has none second to him;

and before one, what can you count?

עֶשֶׂר סְפִירוֹת בְּלִי-מָה

נְעוּץ סוּפֵן בְּתַחֲלִילָתָן

וּתְחִילָתָן בְּסוּפֵן

כְּשִׁלְהֶבֶת בְּגִחְלָת

שֶׁהַיּוֹצֵר אֶחָד

וְאֵין לוֹ שֵׁנִי

וּלְפָנָי אֶחָד מֶה אַתָּה סוּפֵר.

The ten sefirot of *blimah*

and their measure is ten for they have no end:

dimension of first and dimension of last,

dimension of good and dimension of evil,

dimension of above and dimension of below,

dimension of east and dimension of west,

dimension of north and dimension of south.

And the unique Master, **אֵל**, majestic and trustworthy,

rules over them all from his holy abode

for ever and ever.

עֶשֶׂר סְפִירוֹת בְּלִי-מָה

וּמִידָתָן עֶשֶׂר שְׁאִין לָהֶן סוּף

עוֹמֵק רֵאשִׁית וְעוֹמֵק אַחֲרִית

עוֹמֵק טוֹב וְעוֹמֵק רָע

עוֹמֵק רוּם וְעוֹמֵק תַּחַת

עוֹמֵק מִזְרָח וְעוֹמֵק מַעֲרָב

עוֹמֵק צָפוֹן וְעוֹמֵק דָּרוֹם

וְאֵדוֹן יְחִיד **אֵל מְלֹךְ נִאֲמָן**

מוֹשֵׁל בְּכוֹלָן מִמְעוֹן קִדְשׁוֹ

וְעַד עַדִּי עַד

שמע

Listen

my champion,
angelified earth-born
challenger of Sama'el,
light-bringer unto nations

ישעראל

HaShem

יהוה

your *elo'ah*

אלהינו

HaShem

יהוה

inimitable
endless
one

אחד

בלחש
[whisper]



וְאַהֲבָתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ

וּבְכָל-מְאֹדֶךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם עָלֶיךָ לְבִבְךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

And you shall love יהוה your *elo'ah*, with all your mind, with all your soul, and with all your being. These words, which I command you this day, shall be on your mind at all times. You shall teach them consistently to your children; speaking of them when you are at home and when you are traveling on the road, when you lie down and when you rise up. Keep them bound as a sign upon your hands, and they shall be as *totafot* between your eyes. Write them on the doorposts of your house and on your gates.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֶנְכִּי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מֶטֶר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לְבִהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:

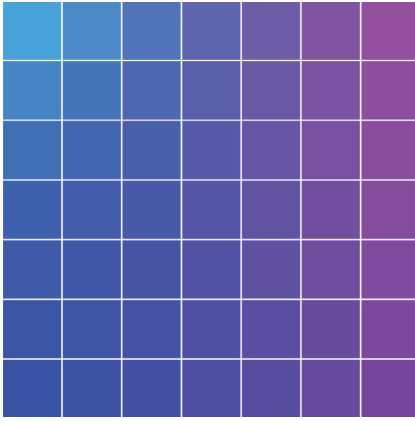
And it will be that if you faithfully listen to my *mitsvot*, which I command you today—to love יהוה your *elo'ah*, and to serve with all your thoughts and feelings—I will give your lands rain in its appointed time (both the early and the late rains). And I will make manifold your grain and all harvests. I will provide grass in your fields for your flocks, and you will eat and be satiated.

הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וְעַבַּדְתֶּם
 אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־
 יְהוָה בָּכֶם וְעָצָר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר
 וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה
 מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

Protect yourselves lest your heart stray and you turn and serve other *elohim* and bow down to them. The anger of יהוה will then flair up against you and close up the heavens; and there will not be rain and the ground will not produce its yield. And you will quickly be lost from the good land that יהוה gives you.

וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל־נַפְשְׁכֶם
 וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפוֹת
 בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בָּם
 בִּשְׁבֹתְךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
 נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם
 עַל־הָאָרֶץ:

Put these my words in your thoughts and feelings and bind them as a sign on your hand and they will be as *totafot* between your eyes. You shall teach your children to speak of them when sitting in your house, when walking along the way, when lying down, and when rising up. And you shall write them on the doors of your house and on your gates. In order that your days will be long, and the days of your children, on the ground that יהוה swore to your ancestors to give to them; as are the days of the heavens over the earth.



וַיֹּאמֶר יְהוָה אֶל-
 מֹשֶׁה לֵאמֹר:
 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ
 לָהֶם צִיצֵת עַל-כַּנְּפֵי
 בְּגָדֵיהֶם לְדֹרֹתָם
 וְנָתַנּוּ עַל-צִיצֵת הַכֶּנֶף

פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ
 וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
 וְלֹא-תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-
 אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדָשִׁים לֵאלֹהֵיכֶם:
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

And יהוה spoke to Moshe, saying: speak to the children of Yisra'el and say to them, "Make for themselves *tsisit* on the corners of their clothes for all their generations. And place on the *tsisit* of the corner a thread of **royal blue**." And it will be for you *tsisit*, and you will see it, you will remember all the *mitsvot* of יהוה and you will do them. You will not follow after your own thoughts and visions, after which you are sorely tempted. In order that you will remember and do all my *mitsvot*, and you will be holy to your *elo'ah*. I am יהוה your *elo'ah* who brought you out of the land of Mitsrayim to be your *elo'ah*. I am יהוה your *elo'ah*.

אמת? Truth

All this is trustworthy and uplifting for us; for **יהוה** is our *elo'ah* — there is no other — and we, Yisra'el, are **THEIR** people.

Hashem is the one who redeemed us from the grip of despotic kings, who saved us from the grasp of tyrants. The *el* who avenged us from our oppressors and retaliated against all our mortal enemies. *Hashem* performed great incomprehensible acts and wonders without number; he kept us alive and did not let us slip.¹ *Hashem* made us to tread upon the high places of our enemies, and raised our strength over all our foes.

Hashem performed for us miracles and acts of retribution upon Pharaoh, signs and wonders in the land of the children of *Ham*. *Hashem* struck down in indignation all the first-born of *Mitsrayim*, and brought his people Yisra'el from their midst into cosmic freedom. *Hashem* made his children pass through the *symplegades* of the Sea of Reeds and engulfed their pursuers and enemies in the depths of *tehom*. *Hashem's* children witnessed his might; they gave praise and gratitude to his Name, and willingly accepted his sovereignty.

To you, Moshe and the children of Yisra'el sang to you with great *euphoria*, all of them exclaiming:

“Who is like you among the *elim*, **יהוה**?
Who is like you majestic in holiness?
Awe inspiring in renown,
performing wonders!” (Exodus 15:11)

Your majesty your children witnessed,
splitting the sea before Moshe. “This is my *el*”
they proclaimed, and pronounced:

“**יהוה** will reign over this cosmos forever!”
(Exodus 15:18)

And it is written: “For **יהוה** saved Ya'akov
and redeemed him from a stronger power”
(Jeremiah 31:11). Blessed are you, **יהוה**,
Redeemer of Yisra'el.

וְאִמּוֹנָה כָּל זֹאת וְקִים עָלֵינוּ
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין וּלְתוֹ
וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ:

הַפּוֹדֵנוּ מִיַּד מַלְכִּים מַלְכָּנוּ
הַגּוֹאֲלָנוּ מִכַּף כָּל הָעָרִיצִים:
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵנוּ וְהַמְשַׁלֵּם
גְּמוּל לְכָל אוֹיְבֵי נַפְשָׁנוּ:

הָעֹשֶׂה גְדֻלוֹת עַד-אֵין חֶקֶר
וְנִפְלְאוֹת עַד-אֵין מִסְפָּר:
הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים וְלֹא-נָתַן לְמוֹט
רַגְלָנוּ: הַמְדְּרִיכָנוּ עַל בְּמוֹת אוֹיְבֵינוּ
וַיָּרִם קִרְנָנוּ עַל כָּל שֹׁנְאֵינוּ:

הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפָּרֶעַה
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם:
הַמַּכָּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם
לְחֵירוֹת עוֹלָם: הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי
יָם סוּף אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם
בְּתַהוֹמוֹת טֶבַע: וְרָאוּ בְנָיו גְּבוּרָתוֹ
שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ:

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם:
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
בְּשִׁמְחָה רַבָּה וְאָמְרוּ כֵּלָם –

מִי-כִמְכָּה בָּאֵלִים יְהוָה
מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ
נִרְאָה תְהִלָּת עֹשֶׂה פִּלָּא:

וּמַלְכוּתָךְ רָאוּ בְנֶיךָ בּוֹקֵעַ יָם
לִפְנֵי מֹשֶׁה זֶה אֵלִי עָנוּ וְאָמְרוּ –
יְהוָה וַיִּמְלֹךְ לְעֹלָם וָעֶד:

וְנִאֲמַר: כִּי-פָדָה יְהוָה אֶת-יַעֲקֹב
וַיַּגְאֲלוּ מִיַּד חֶזֶק מִמֶּנּוּ:
בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל:

¹ Job 9:10; Psalms 66:9

וַעֲרָא אֲנִימָדִים בְּתוֹךְ הָיִם: וּבְנֵי יִשְׂרָאֵל הָלְכִי בִּיבְשָׁה כְּתוּדָה יָם



Lay us down

יהוה our *elo'ah*,
 in peace;
 that we should arise, our King,
 for a good life and well-being,
 and spread over us the shelter of your well-being,
 and set us aright, our King,
 with good counsel in your presence.
 and save us, speedily, for the sake of your name.
 Shield us and remove from us
 the blow of an enemy, pestilence, sword,
 illness, distress, strife, famine,
 fear and sorrow, ruin and plague.
 Remove the Accuser from before us and behind us
 and hide us in the shade of your wings.
 Guard our going out and our coming in
 for life and for well-being
 from this time forth and forever in the cosmos,
 for you are אֵל, our watcher and rescuer
 from all wicked things
 and from the terror of the night.
 Spread over us the shelter of your well-being,
 for you are אֵל, majestic, merciful,
 and compassionate.
 Blessed are you יהוה,
 who spreads over us the *sukkah* of your peace,
 over all your people Yisra'el,
 and over Yerushalayim.

הַשְׁכִּיבֵנוּ
 יְהוָה אֱלֹהֵינוּ
 לְשָׁלוֹם
 וְהַעֲמִידֵנוּ מִלְּכֵנוּ
 לַחַיִּים טוֹבִים וּלְשָׁלוֹם
 וּפְרוֹס עָלֵינוּ סֶכֶת שְׁלוֹמְךָ
 וְתַקֵּנֵנוּ מִלְּכֵנוּ
 בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
 וְהוֹשִׁיעֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ:
 וְהִגֵּן בְּעַדֵּנוּ וְהָסֵר מֵעָלֵינוּ
 מַכַּת אוֹיֵב דָּבָר חָרָב
 חָלִי צָרָה רָעָה רָעָב
 וְיָגוֹן וּמִשְׁחִית וּמִגָּפָה
 וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ
 וּבְצֵל כְּנָפֶיךָ תִּסְתֵּיכֵנוּ
 וְשָׁמֹר צִאֲתָנוּ וּבּוֹאֲנוּ
 לַחַיִּים וּלְשָׁלוֹם
 מִעַתָּה וְעַד-עוֹלָם:
 כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה
 מִכָּל-דָּבָר רָע
 וּמִפְחַד לַיְלָה:
 וּפְרוֹס עָלֵינוּ סֶכֶת שְׁלוֹמְךָ:
 כִּי אֵל מְלֹךְ חַנּוּן
 וְרַחוּם אַתָּה:
 בָּרוּךְ אַתָּה יְהוָה
 פּוֹרֵס סֶכֶת שָׁלוֹם עָלֵינוּ
 וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל
 וְעַל-יְרוּשָׁלָּיִם:

אמר רבא ואיתימא רבי יהושע בן לוי אפילו יחיד המתפלל בערב שבת צריך לומר ויכולו דאמר רב המנונא כל המתפלל בערב שבת ואומר ויכולו מעלה עליו הכתוב כאילו נעשה שותף להקדוש ברוך הוא במעשה בראשית שנאמר ויכולו אל תקרי ויכולו אלא ויכולו אמר רבי אלעזר מניין שהדיבור כמעשה שנאמר בדבר ה' שמים נעשו

Rava said (and some say it was Rabbi Yehoshua ben Levi who said): Even an individual who prays on Shabbat evening must recite the passage: "And the heavens and the earth were finished [*vaykhullu*]" (Genesis 2:1–3), as Rav Hamnuna said: Anyone who prays on Shabbat evening and recites the passage of *vaykhullu*, the verse ascribed him credit as if he became a partner with the blessed Holy One in the act of Creation. As it is stated: "And the heavens and the earth were finished [*vaykhullu*]." Do not read it as: Were finished [*vaykhullu*]; rather, as: They finished [*vaykhullu*]. It is considered as though the blessed Holy One and the individual who says this become partners and completed the work together. Rabbi Elazar said: From where is it derived that speech is like action? As it is stated: "By the word of יהוה the heavens were made, and all of their hosts by the breath of THEIR mouth" (Psalms 33:6). –Talmud Bavli Shabbat 119b

רש

יד

וְשָׁמְרוּ
בְּנֵי-יִשְׂרָאֵל אֶת-
הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי
וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֵלָם
כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-
הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם
הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֵשׁ:

The
Children of
Yisra'el shall preserve the
Shabbat, making the Shabbat
throughout the generations as a
cosmic bond. It is a sign between
the Children of Yisra'el and me
in the cosmos, that in six days
יהוה made the heavens and the
earth, and on the seventh
day, rested and was
rejuvenated.

Exalted and hallowed

is the great Name (*Amen!*)

in the cosmos which *Hashem* created at will!

May *Hashem* establish THEIR Kingdom

during your lifetime, and during your days,

and during the lifetimes of the entire House of Yisra'el

speedily and very soon!

And so we say, *Amen!*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמִיהַ רַבָּא (אָמֵן)

בְּעֶלְמָא דְּבְרָא כְּרַעִיתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיָמֵינוּ

וּבְחַיֵּי כָּל-בֵּית-יִשְׂרָאֵל

בְּעֶגְלָא וּבְזָמָן קָרִיב:

וְאָמְרוּ אָמֵן: (אָמֵן)

May the Great Name be blessed

in this Cosmos, in every world, in all times!

Blessed, praised, glorified,

exalted, extolled,

honored, adored and lauded

be the Name of the blessed Holy One (*brikh hu!*)

above and beyond all the blessings, hymns,

praises and consolations

that are uttered in the cosmos!

And so we say, *Amen!*

יְיָ הוּא שְׁמִיהַ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעָלְמֵי עָלְמַי

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמִיהַ דְּקֻדְשָׁא (בְּרִיךְ הוּא)

לְעֵלָא מְכַל-בְּרַכְתָּא וְשִׁירָתָא

תְּשַׁבְּחָתָא וְנִחְמָתָא

דְּאָמְרִין בְּעֶלְמָא:

וְאָמְרוּ אָמֵן: (אָמֵן)

The opening blessing of the Amidah, *Magen Avraham*, and subsequent request for rain (and dew), may be understood according to the following *midrash aggadah*, adapted from *Tanna debe Eliyahu* (ch.5) and *Sefer haYashar* (end of *Noah*):

King Nimrod said to Avram, "Son of Terah, make a beautiful god for me, one which will be uniquely mine." So Avram went back to his father's firm and said, "Make a beautiful idol for Nimrod." Once Terah's workers finished the idol, they put a garland around it and painted it a variety of colors. Avram brought the likeness to Nimrod and said, "You are a king and yet you are lacking in a king's wisdom to worship this thing which my father's firm has turned out!" Thereupon Nimrod ordered his servants to bind Avram hand and foot and cast him into a fiery kiln to be incinerated. **In the merit of Avram's righteousness, however, the day turned cloudy, and presently rain came down so hard that Nimrod's men could not get the fire started.** So they laid him on the ground and piled up wood on all sides of him [but at some distance away so that he might be expire from the heat rather than the fire], a pyre five hundred *amot* long in each direction, north, south, west, and east. Nimrod's men then went around and around setting the wood on fire. This time, no water was needed to quench the fire. Rather, the logs burst into bloom, the fire in the pyre became grass, and the flames were turned into beautiful trees, which bore lovely blossoms and fruits. In this beautiful orchard Avram stayed for three days and three nights, and prayed to אֱלֹהֵי עַבְדִּי in these words: "Have pity upon the people who desired to harm me. Give them a pure heart and open their eyes to only do what is good and righteous in your eyes, [so that they may perceive how your divinity suffuses all of creation with lovingkindness and through this understanding, come never again to harm any of your creatures]." On the third day Nimrod and the princes and servants stood around the pyre and observed Avram walking through rows of beautiful trees. "Come out of the pyre," exclaimed the astonished king, "for I shall do you no harm." Avram came out and presented himself before Nimrod. "Tell me Avram why fire cannot burn you, and why the flames were transformed into a beautiful orchard, the like of which I have never seen?" Answered Avram, "It is because I suspended my disbelief and committed my heart to the creator, אֱלֹהֵי עַבְדִּי, *elo'ah* of Heaven and Earth, who saved me from death." The king and the princes immediately arose and bowed down before Avram. Avram said, "Bow not to me, but prostrate yourselves rather to אֱלֹהֵי עַבְדִּי, beholder of Heaven and Earth, for in their hand are held the destinies of all beings."



Take three steps backward out of this world.

My master, open my lips

אֲדֹנָי
שִׁפְתֵי תִפְתָּח

take three steps forward before your Master seated upon a high and lofty throne. Cf. Isaiah 6:1-8

that my mouth may declare your praise.

וּפִי יגִיד תְּהִלָּתְךָ

כִּי לֹא־תִחַפֵּץ זָבַח וְאַתָּנָה עוֹלָה לֹא תִרְצֶה:
זָבָחִי אֱלֹהִים רִוַח נִשְׁבָּרָה לִב־נִשְׁבָּר וְנִדְכָּה אֱלֹהִים לֹא תִבְלֶה:

You do not want me to bring animal sacrifices;

You do not desire burnt offerings;

True sacrifice to אֱלֹהִים is a diminished self.

You will not despise, אֱלֹהִים,
a contrite and shattered complacency.

(Psalms 51:17-19)

Take a full breath in between each word. Invoke a blessing for protection in the merit of our ancestors before the divine presence seated upon the Throne of *Kavod*.

Blessed are you,

יהוה our *elo'ah*

and *elo'ah* of our forefathers & foremothers,

elo'ah of Avraham & Sarah,

elo'ah of Yitsḥak & Rivkah,

and *elo'ah* of Yaakov,

Leah & Zilpah,

Raḥel & Bilhah,) — האל

— האל

great,

mighty,

and terrifying

אל עליון —

who bestows sweet lovingkindnesses,

who beholds all things,

who remembers the lovingkindness of the sages

and who will bring a redeemer

to THEIR children's children

for the sake of THEIR Name, with love.

ברוך אתה

יהוה אלהינו

ואלהי אבותינו ואמותינו,

אלהי אברהם ושרה,

אלהי יצחק ורביקה,

ואלהי יעקב

ולאה וזלפה

רחל ובלהה

האל

הגדול

הגבור

והנורא

אל עליון,

גומל חסדים טובים,

קונה הכל,

וזוכר חסדי אבות,

ומביא גואל

לבני בניהם

למען שמו באהבה:

Between Rosh haShanah and Yom Kippur add:

Remember us for life,

Majesty who delights in life,

and inscribe us in the book of life,

for your sake, living אלהים.

בעשרת ימי תשובה:

זכרנו לחיים

מלך חפץ בחיים

וכתבנו בספר החיים

למעןך אלהים חיים:

Majesty,

Helper,

Savior,

and Shield.

מלך

עוזר

מושיע

ומגן:

Blessed are you, יהוה, Avraham's shield.

ברוך אתה יהוה מגן אברהם:

Progressively traverse and visualize the distance between *El Elyon* as a deity which is *melekh* (majesty), *ozer* (helper), *moshia* (rescuer), and ultimately as *magen* (shield) - a deity which is as close and caring as an aura of preservation around your entire body.

You, Master, are mighty in the cosmos,
you revive the dead,
you have the power to save.

אתה גבור לעולם אדני,
מחיה מתים
אתה רב להושיע:

From Passover until the end of Sukkot:

בין פסח עד סוכות:

You cause the dew to drop

מוזיר הדל:

From the end of Sukkot until the eve of Passover:

בין שמיני אצרת עד פסח:

You cause the wind to blow
and the rain to fall.

משיב הרוח
ומזיר הגשם:

You sustain the living with loving-kindness.

מכלכל חיים ברחם,

You revive the dead

מחיה מתים

with great compassion,

ברחמים רבים,

you support the falling,

סומך נופלים,

heal the sick,

ורופא חולים,

liberate the captive,

ומתיר אסורים,

and keep faith with those

ומקיים אמונתו

who sleep in the dust.

לישני עפר.

Who is like you,

מי כמוך

Ba'al Gevurot?

בעל גבורות

Who resembles you?

ומי דומה לך,

A King who puts to death,

מלך ממית

restores to life,

ומחיה

and causes salvation to flourish?

ומצמיח ישועה:

Between Rosh HaShanah and Yom Kippurim add:

בין ימים נוראים:

Who is like you, source of compassion,
remember your creation for life in mercy.

מי כמוך אב הרחמן
זוכר יצוריו לחיים ברחמים:

And you are certain to revive the dead.

ונאמן אתה להחיות מתים.

Blessed are you, יהוה,

ברוך אתה יהוה,

who revives the dead.

מחיה המתים:

You are holy and your name is holy,

אתה קדוש ושםך קדוש,

and holy beings praise you daily. *Selah*.

וקדושים בכל יום יהללוך סלה.

Blessed are you, hallowed אלה.

ברוך אתה יהוה, האל הקדוש:

On the Shabbat before Yom Kippur: hallowed King. הַמְלִיךְ הַקָּדוֹשׁ:

You have hallowed the 7th Day
for your Name's sake,
foremost poësis of Heaven and Earth.
Of all the days you blessed it and from
all the seasonal festivals you hallowed it;
and so it is written in your Torah:

אתה קדשֶׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,
תְּכַלִּית מַעֲשֵׂה שְׁמִים וְאָרֶץ,
בִּרְכוֹתוֹ מִכָּל הַיָּמִים,
וְקִדְשָׁתוֹ מִכָּל הַזְּמַנִּים,
וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

The heavens and the earth and all their multitude were completed. And אֱלֹהִים completed
on the 7th day all the work that THEY fashioned; and rested on the 7th day from all the work
that THEY made. And אֱלֹהִים blessed the 7th day and hallowed it, for on it THEY rested from
all the work of creation that אֱלֹהִים had wrought. (Genesis 2:1-3)

Those who observe the Shabbat and call it a
delight shall rejoice in your majestic reign.
The people who sanctify the 7th will all be
satiated and delighted from your beneficence.
And the 7th, you found favor in it and
hallowed it. 'Most *desirable* of days,'¹
you called it, a memory of the tale of *breishit*.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת
וְקוֹרְאֵי עֲנֵג, עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ,
וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ,
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ,
זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית:

Our *elo'ah* and *elo'ah* of our ancestors,
be pleased with our rest;
hallow us with your commandments,
give us a share in your Torah,
sate us with your beneficence,
and gladden our spirit with your salvation.
Purify our hearts to serve you in truth:
let us inherit, יְהוָה our *elo'ah*,
in love and favor, your holy Shabbat,
and may Yisra'el, who hallows your Name,
be comforted thereon.
Blessed are you, יְהוָה,
who hallows the Shabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
רָצָה נָא בְּמִנוּחֵינוּ,
קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבַעְנוּ מִטוֹבְךָ
וְשִׂמַּח נַפְשֵׁנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קִדְּשָׁךְ,
וְיִנוּחוּ בָּהּ כָּל יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ:
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת:

¹ Targum Yerushalmi on Genesis 2:2 (Abu Dirham)

Be pleased, יהוה our *elo'ah*, with your people Yisra'el and with their prayers. Restore the service to the inner sanctuary of your Temple, and receive in love and with favor both the fire-offerings of Yisra'el and their prayers. May the worship of your people Yisra'el always be acceptable to you.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל
וּלְתַפְלֹתָם שְׁעָה,
וְהֵשֶׁב הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

On Rosh Hodesh and Hol Hamo'ed add the following:

לְרֹאשׁ הַחֹדֶשׁ וְחוֹל הַמּוֹעֵד:

Our *elo'ah* and *elo'ah* of our ancestors —
it will raise up, come, arrive, be seen, be desired,
be heard, be considered, and be remembered —
the remembrance and consideration of us
and of our ancestors and of an anointed one,
the descendant of David your servant.
And the remembrance of Yerushalayim your
holy city, and the remembrance of all your
people the House of Yisra'el before you.
For deliverance, for goodness, for mercy,
and for loving kindness, and for compassion,
for life, and for well-being, and on this day of:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא וְיִגַּע, וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכְרוּנוּ
וּפְקֻדוֹנוּ וְזָכְרוֹן אֲבוֹתֵינוּ,
וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ,
וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ,
לְפִלְיָטָה לְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים
לְחַיִּים טוֹבִים וּלְשָׁלוֹם בְּיוֹם

On Rosh Hodesh: the New Moon.

לְרֹאשׁ הַחֹדֶשׁ: רֹאשׁ הַחֹדֶשׁ הַזֶּה.

On Hol Hamo'ed Pesah:

the pilgrimage festival of *Matsah*

לְפֶסַח: חַג הַמִּצּוֹת הַזֶּה.

On Hol Hamo'ed Sukkot:

the pilgrimage festival of *Sukkot*.

לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה.

Remember us, יהוה our *elo'ah*, on this day for
goodness (*Amen!*); and consider us on this day
for a blessing (*Amen!*); save us on this day for
life (*Amen!*). And for this matter of salvation
and compassion; have pity and be merciful and
be compassionate to us and save us. For on you
are our eyes; for a merciful and compassionate
el and king are you. (cf. Nechemiah 9:31)

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים
וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חוּס וְחַנּוּן
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה:

And let our eyes behold your return
with compassion to *Tsion*.

Blessed are you, יהוה,
who restores THEIR שְׂכִינָה to *Tsion*.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

We give thanks to you that you are יהוה our *elo'ah* and *elo'ah* of our ancestors in the cosmos forever. Through every generation you have been a fortress for our lives, the shield of our salvation. We will give you thanks and declare your praise, for our lives that are committed into your hands, for our souls that are entrusted to you, for your miracles that are daily with us, and for your wonders and your benevolence that are with us at all times, evening, morning and noon. Beneficent one, your mercies never fail; Compassionate one, your loving-kindnesses never cease. In this cosmos our hope is in you.

On Hanukkah add:

For the miracles, for the redemption, for the mighty acts, for the salvations, and for the battles which you did for our ancestors in those days, at this time. In the days of Mattathias, the son of Yohanan the Hasmonean High Priest, and his sons, there arose the wicked (Seleucid) Greek kingdom against your people Yisra'el to make them forget your Torah and transgress the laws of your will. But you, in your abounding compassion, stood for them in the time of their distress. You accounted their grievance, judged their claim, and righted their wrong. You placed the mighty in the hand of the weak, the many in the hand of the few, the impure in the hand of the pure, the wicked in the hand of the righteous, and the scoffers in the hand of those who engage in the works of your Torah. For your sake, you made a great and holy name in your world. And for your people Yisra'el you made a great deliverance and a redemption as this day. And afterward your children came into the sacred place in your House. And they cleansed your Temple, purified your holy place, lit candles in your holy courtyards, and established these eight days of dedication to thank and to praise your great Name.

For all these acts may your name be blessed and exalted continually, our majesty in the Cosmos forever.

מודים אנחנו לך, שאתה הוא יהוה
אלהינו ואלהי אבותינו לעולם ועד
צור חיינו, מגן ישענו, אתה הוא
לדור ודור נודה לך ונספר תהלתך,
על חיינו המסורים בידך, ועל
נשמותינו הפקודות לך, ועל נסיד
שבכל יום עמנו, ועל נפלאותיך
וטובותיך שבכל עת, ערב ובקר
וצהרים, הטוב, כי לא כלו רחמיך,
והמרחם, כי לא תמו חסדיך, כי
מעולם קוינו לך:

על חנוכה:

ועל הנסים ועל הפרקו ועל
הגבורות ועל התשועות ועל
הנפלאות שעשית לאבותינו בימים
ההם בזמן הזה: בימי מתתיהו בן
יוחנן בהן גדול, חשמונאי ובניו,
כשעמדה מלכות יון הרשעה, על
עמך ישראל, להשכיחם תורתך
ולהעבירם מחקי רצונך, ואתה
ברחמיך הרבים, עמדת להם בעת
צרתם. רבת את ריבם, דנת את
דינם, נקמת את נקמתם, מסרת
גבורים ביד חלשים, ורבים ביד
מעטים, וטמאים ביד טהורים,
ורשעים ביד צדיקים, וזדים ביד
עוסקי תורתך. ולך עשית שם גדול
וקדוש בעולמך, ולעמך ישראל
עשית תשועה גדולה ופרקו בהיום
הזה: ואחר כך באו בניך לדביר
ביתך, ופנו את היכלך, וטהרו את
מקדשך, והדליקו נרות בחצרות
קדשך. וקבעו שמונת ימי חגכה
אלו, להודות ולהלל לשמך הגדול:

ועל כלם יתברך ויתרומם ויתנשא
שמך מלכנו תמיד לעולם ועד:

Between Rosh HaShanah and Yom Kippur add:

And inscribe all the children of your covenant for a good life.

בין ימים נוראים:

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:

Let every living being give thanks to you, *Selah*, and praise your great name in the cosmos for goodness sake: **הַאֵלֵּינוּ**, our salvation and our help, *Selah*, **הַאֵלֵּינוּ הַטוֹב**.

Blessed are you, **יהוה**, whose Name is **הַטוֹב** (the Beneficent One), to whom it is fitting to give thanks.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ שְׁמֶךָ הַגָּדוֹל לְעוֹלָם כִּי טוֹב, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. הָאֵל הַטוֹב. בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ וְלֹךְ נֶאֱמָה לְהוֹדוֹת:

Establish peace, goodness and blessing, life, grace, kindness, and compassion, over us and over all of Yisra'el your people. Bless us all as one, our father, with the light of your presence, for it is with the light of your presence that you, **יהוה** our *elo'ah*, gave us Torah and life, love, and kindness, righteous charity and compassion, blessing and peace. And it is good in your eyes to bless us and to bless your entire people Yisra'el at every time and in every hour with peace.

שָׁמַיִם שְׁלֹום, טוֹבָה וּבְרָכָה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ, בְּרַכְנוּ אֲבִינוּ בְּלֹנוּ בְּאַחַד בְּאוּר פָּנֶיךָ נִתַּת לָנוּ יְהוָה אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלֹום, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת כָּל עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:

Between Rosh HaShanah and Yom Kippur add:

In the book of life, blessings, peace, and good livelihood, may we be remembered and inscribed before you, we and your entire people the family of Yisra'el for a good life and for peace.

בין ימים נוראים:

וּבְסֵפֶר חַיִּים בְּרָכָה וְשְׁלֹום וּפְרִיָּה וְרִבְיוֹ, יְשׁוּעָה וְנַחֲמָה וּגְזֵרוֹת טוֹבוֹת נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלֹום:

Blessed are you, **יהוה**, who blesses THEIR people Yisra'el with peace.

בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ וְלֹךְ נֶאֱמָה לְהוֹדוֹת:

May the words of my mouth and the meditations of my mind be acceptable in your presence, **יהוה**, my fortress and my redeemer.

יְהִיו לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי, לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי:

My *elo'ah*, keep my tongue and my lips from speaking deceitfully, and to those that curse me let my soul be silent, and let my soul be like dust to all. Open my mind in your Torah, and encourage my spirit in pursuit of your *mitsvot*. All who rise up against me to do me harm - quickly nullify their conspiracy and ruin their plans. So that your loved ones may be saved, save [with] your right hand and answer me.

May it be your will **יהוה** my *elo'ah* and *elo'ah* of my ancestors, that human jealousy not rise up against me nor my jealousy upon others. May I not become angry today and may I not anger you. Rescue me from the predatory inclination and place in my heart humillity. O our king and our *elo'ah*, *elo'ah* of all creatures, cause your name to be unified in your world, rebuild your city, lay the foundation of your house, perfect your sanctuary, gather in the scattered exiles, redeem your sheep, and gladden your congregation.

Do this for your Name's sake. Do this for your right hand's sake. Do this for the sake of your Torah. Do this for the sake of your holiness, so that your beloved ones may be saved, save with your right hand, and answer me.

(I called to you, **יהוה**; to my Master I made supplication.) May the words of my mouth and the meditations of my mind be acceptable in your presence, **יהוה**, my fortress and my redeemer.

(*take three steps back*) May the One who makes peace in high places (*bow to the left*) grant peace for us (*bow to the right*), and for all Yisra'el (*bow forward*), (and for all who dwell upon this planet), let us say: *Amen*.

May it be your will, **יהוה**, our *elo'ah* and *elo'ah* of our ancestors, that the Temple be rebuilt speedily in our days; and grant us our portion in your Torah. And there we will serve you in awe as in the days of old and the years gone by. We will come close to **יהוה** with the offering of Yehudah and Yerushalayim as in days of old and bygone years. (Malachi 3:4)

אֱלֹהִי, נְצֹר לְשׁוֹנִי מִרַע וּשְׁפָתִי
מִדְבַר מְרֻמָּה, וְלִמְקַלְלִי נִפְשִׁי
תְּדוּם, וְנִפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
פָּתַח לְבִי בְּתוֹרָתְךָ, וְאַחֲרֵי
מִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל-
הַקָּמִים עָלַי לְרָעָה, מְהֵרָה הִפֵּר
עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי
וְאַלֹהֵי אֲבוֹתַי. שְׁלֹא תַעֲלֶה
קִנְאָת אָדָם עָלַי וְלֹא קִנְאָתִי
עַל אַחֲרִים. וְשְׁלֹא אֲכַעֵס הַיּוֹם
וְשְׁלֹא אֲכַעִיסְךָ. וְתַצִּילֵנִי מִיָּצָר
הָרָע. וְתֵן בְּלִבִּי עֲנוּה. מִלְכְּנוּ
וְאַלֹהֵינוּ אֱלֹהֵי כָל בָּשָׂר. יַחַד
שָׁמַךְ בְּעוֹלָמְךָ בְּנֵה עִירְךָ יִסַּד
בֵּיתְךָ וּשְׁכַלֵּל הִיבָלְךָ. וְקַבֵּץ קְבוּצַת
גְּלוּיֹת וּפְדֵה צֹאנְךָ וְשִׂמַח עַדְתְּךָ:

עֲשֵׂה לְמַעַן שָׁמַךְ,
עֲשֵׂה לְמַעַן יִמְיִנְךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ,
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יִמְיִנְךָ וְעֲנֵנִי:

(אֲלֵיךְ יְהוָה אֶקְרָא וְאַל-אֲדַנִּי
אֶתְחַנֵּן); יְהִיו לְרָצוֹן וּ אֲמִרֵי-פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי
וְגֹאֲלִי:

עֲשֵׂה שְׁלוֹם (בִּימִים נוראים: הַשְׁלוֹם)
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, (וְעַל כָּל יוֹשְׁבֵי
תֵּבֶל) וְאֶמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמֵהֵרָה
בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: וְשֵׁם נִעְבְּדְךָ
בְּרָאָה בִּימֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנִית:
וְנִרְבֶּה לַיהוָה מִנְחָת יְהוּדָה וִירוּשָׁלַם
בִּימֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנִית:

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

The heavens and the earth and all their multitude were completed. And אֱלֹהִים completed on the 7th day all the work that THEY fashioned; and rested on the 7th day from all the work that THEY made. And אֱלֹהִים blessed the 7th day and hallowed it, for on it THEY rested from all the work of creation that אֱלֹהִים had wrought. (Genesis 2:1-3)

Blessed are you, יהוה our *elo'ah* and *elo'ah* of our ancestors, *elo'ah* of Avraham and Sarah, *elo'ah* of Yitshak and Rivkah, and *elo'ah* of Yaakov and Leah and Zilpah, Raḥel and Bilhah, אֵל עֲלִיּוֹן - great, mighty, and terrifying - האֵל, beholder of the heavens and the earth.

Shield of our ancestors by THEIR decree, reanimator of the dead by THEIR command, האֵל (on the Shabbat before Yom Kippur: the King), holy beyond description, makes THEIR people rest on THEIR holy day of Shabbat, for THEY are pleased to cause [Yisra'el] to rest. Before THEIR presence we shall worship in reverence and fear and we shall give thanks to THEIR Name every day and always with blessing. אֵל to whom thanksgiving is due, Master of שְׁלוֹם, who hallows the Shabbat and blesses the seventh day and caused the people to rest with holiness, filled up with Shabbat delight as a remembrance of the tale of Creation.

Our *elo'ah* and *elo'ah* of our ancestors, be pleased with our rest; sanctify us with your commandments, give us a share in your Torah, satiate us with your bounty, and gladden us in your salvation. Purify our hearts to serve you in truth: and in your compassion, יהוה our *elo'ah*, grant that we keep your holy Shabbat, and may Yisra'el, who hallows your name, nap thereon. Blessed are you, יהוה, who hallows the Shabbat.

ברוך אתה יהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְלֵאָה וְזִלְפָּה וְרָחֵל וּבִלְהָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ:

מִגֵּן אֲבוֹת בְּדִבְרוֹ מַתִּיָּה מֵתִים בְּמִאֲמָרוֹ, הָאֵל (בֵּין יָמִים נוֹרָאִים: הַמֶּלֶךְ) הַקְדוֹשׁ שָׁאִין כְּמוֹהוּ הַמְנִיחַ לַעֲמוֹ בַּיּוֹם שֶׁבַת קָדְשׁוֹ, כִּי כִּם רָצָה לְהַנִּיחַ לָהֶם, לִפְנֵינוּ נַעֲבֹד בִּירְאָה וּפְחַד וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד מֵעַין הַבְּרֻכּוֹת, אֵל הַהוֹדָאוֹת אָדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבִיעִי וּמְבָרֵךְ שְׁבִיעִי. וּמְנִיחַ בְּקִדְשָׁה לָעַם מִדְּשָׁנֵי עֲנָג, זָכָר לַמַּעֲשֶׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה נָא בְּמִנוּחֵתֵנוּ, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחַת נַפְשָׁנוּ בִּישׁוּעָתְךָ, וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהַנְחִילֵנוּ יְהוה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קְדֻשָּׁה, וְיִנּוּחוֹ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוה, מְקַדֵּשׁ הַשְּׁבִיעִי:



Exalted and hallowedis the great Name (*Amen!*)in the cosmos which *Hashem* created at will!May *Hashem* establish THEIR Kingdom

during your lifetime, and during your days,

and during the lifetimes of the entire House of Yisra'el

speedily and very soon!

And so we say, *Amen!*

יִתְגַּדֵּל וְיִתְקַדַּשׁ

שְׁמִיָּה רַבָּא (אָמֵן)

בְּעֶלְמָא דְּבָרָא כְּרֻעֵיהּ

וְיִמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל

בְּעֶגְלָא וּבְזִמָּן קָרִיב:

וְאָמְרוּ אָמֵן: (אָמֵן)

May the Great Name be blessed

in this Cosmos, in every world, in all times!

Blessed, praised, glorified,

exalted, extolled,

honored, adored and lauded

be the Name of the blessed Holy One (*brikh bu!*)

above and beyond all the blessings, hymns,

praises and consolations

that are uttered in the cosmos!

And so we say, *Amen!*

May the prayers and supplications of

all the House of Yisra'el

be accepted by their father who is in Heaven;

And so we say, *Amen!*

May there be abundant peace from heaven

and life for us and for all of Yisra'el.

And so we say, *Amen!**take three steps back*

May the One who makes peace in high places

*bow to the left*grant peace for us, *bow to the right*and for all Yisra'el. *bow forward*And so we say, *Amen!*

יְיָ יִהְיֶה שְׁמִיָּה רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמֵיָא

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמִיָּה דְקֻדְשָׁא (בְּרִיךְ הוּא)

לְעָלַם מְכַל-בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא

דְּאָמְרִין בְּעָלְמָא:

וְאָמְרוּ אָמֵן: (אָמֵן)

תְּתַקַּבֵּל צְלוֹתְהוֹן וּכְעוֹתְהוֹן

דְּכָל בֵּית יִשְׂרָאֵל,

קִדָּם אָבוּהוֹן דִּי בְּשָׁמַיָּא:

וְאָמְרוּ אָמֵן: (אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן-שָׁמַיָּא

וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל:

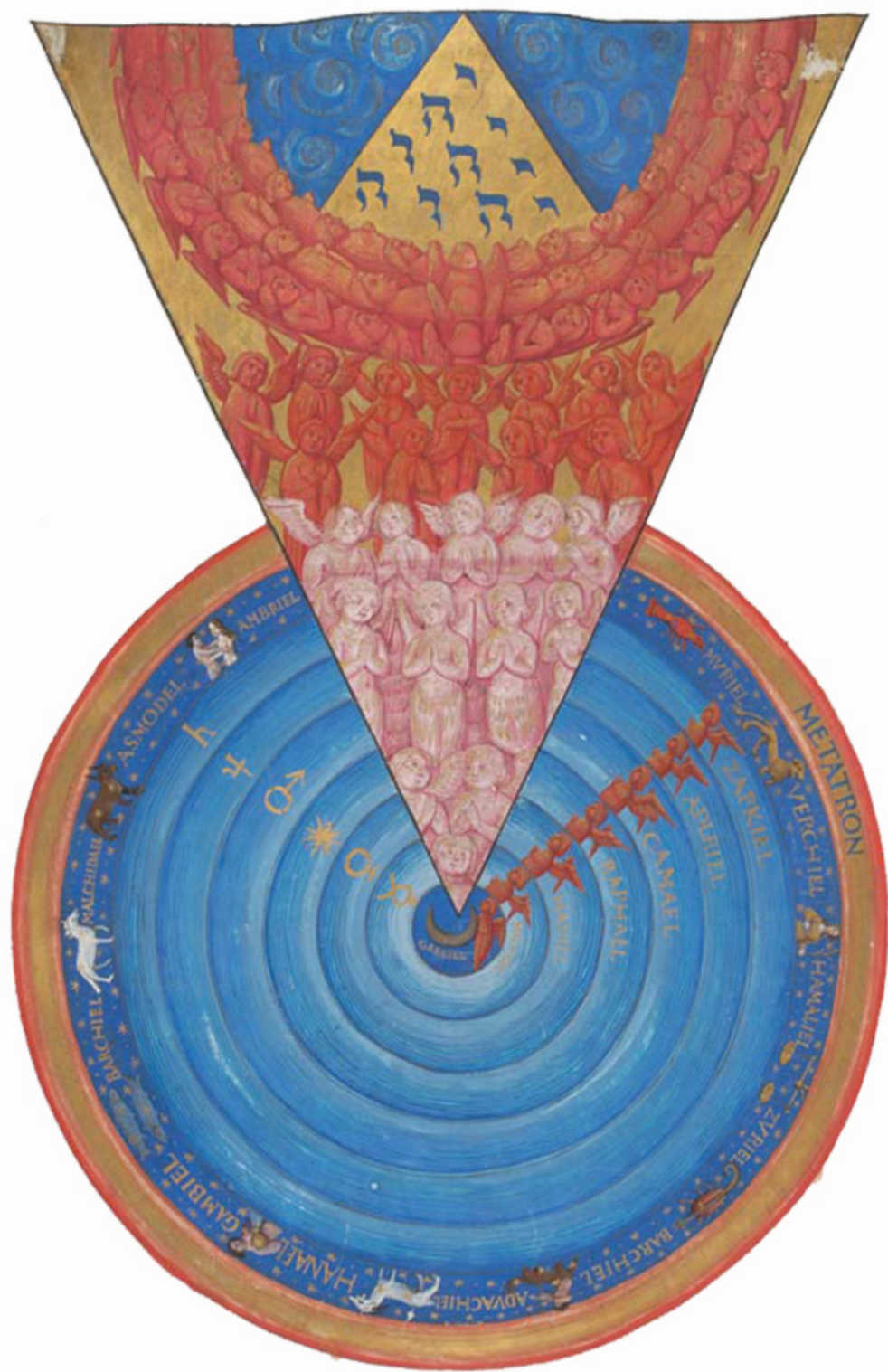
וְאָמְרוּ אָמֵן: (אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל:

וְאָמְרוּ אָמֵן: (אָמֵן)



A Song of David. יהוה is my shepherd;
I shall not want. *Hashem* causes me to lie down
in green pastures, THEY lead me beside gentle
waters. *Hashem* restores my soul; THEY guide
me in straight paths for THEIR Name's sake.

Though I walk through the valley of the
shadow of death I will fear no evil, for you are
with me; your rod and your staff, they comfort
me. You set a table before me in the presence of
my enemies. You have anointed my head with
oil. My cup is overflowing. Surely benevolence
and lovingkindness shall follow me all the days
of my life; And I shall dwell in the House of
יהוה for the duration of days.

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֵר:
בְּנִאוֹת דֶּשָׁא יְרִבִּיעָנִי עַל־מִי
מִנְחֹת יִנְהַלְנִי: נִפְשִׁי יִשׁוּבָב
יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת לֹא־
אִירָא וְעַ כִּי־אֲתָה עִמָּדִי שְׁבֻטְךָ
וּמִשְׁעֲנֶתְךָ הִמָּה יִנְחַמְנִי: תַּעֲרֹךְ
לִפְנֵי וּ שְׁלֹחַן נֶגֶד צָרָרִי דִשְׁנֶת
בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּחָה: אֵךְ ו טוֹב
וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי
בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

Exalted and hallowed

is the great Name (*Amen!*)
in the cosmos which *Hashem* created at will!
May *Hashem* establish THEIR Kingdom
during your lifetime, and during your days,
and during the lifetimes of the entire House of Yisra'el
speedily and very soon!
And so we say, *Amen!*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ
שְׁמִיהֶ רַבָּא (אָמֵן)
בְּעֻלְמָא דְּבָרָא כְּרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי כָּל־בֵּית־יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְנָא קָרִיב:
וְאָמְרוּ אָמֵן: (אָמֵן)

May the Great Name be blessed
in this Cosmos, in every world, in all times!

יְיָ יִהְיֶה שְׁמִיהֶ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֻלְמֵי עֻלְמֵיָא

Blessed, praised, glorified,
exalted, extolled,
honored, adored and lauded
be the Name of the blessed Holy One (*brikh hu!*)
above and beyond all the blessings, hymns,
praises and consolations
that are uttered in the cosmos!
And so we say, *Amen!*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמִיהֶ דְּקֻדְשָׁא (בְּרִיךְ הוּא)
לְעֵלָא מְכַל־בְּרִכְתָּא וְשִׁירָתָא
תְּשֻׁבָּהָתָא וְנִחְמָתָא
דְּאָמְרִין בְּעֻלְמָא:
וְאָמְרוּ אָמֵן: (אָמֵן)

יְיָ בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:

Bless יהוה the Blessed One!

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד: קוּל וַיִּי

Blessed is יהוה the Blessed One in the Cosmos forever!

It is our responsibility to praise the Master of all, to acclaim the greatness of the one who forms creation, for we were not made like the nations of other lands, and we were not fashioned the same as the other families of the Earth. We were not granted the inheritance of others, nor is our destiny the same as theirs.

And so we bend our knees,
bow down and give thanks
before the majestic King of kings,
the blessed Holy One,

that it is *Hashem* who stretched forth the heavens and founded the earth. THEIR seat of glory is in the heavens above; THEIR mighty *shekhinah* is in the lofty heights. *Hashem* is our *elo'ah*, there is none else; truly, *Hashem* is our King, there is none besides THEM, as it is written in THEIR Torah: "And you shall know today and reflect in your heart that יהוה is האלהים in the heavens above and on Earth below. There is none else."

We hope therefore, יהוה our *elo'ah*, soon to behold the splendor of your strength; to cause to pass away abominations from the land and false gods to surely be cut off; to repair the world with the majesty of שדי. Then all mortals will call on your Name. All the wicked of the earth will return to you. All the inhabitants of the world will recognize and know that to you every knee shall bend and every tongue shall vow. Before you, יהוה our *elo'ah*, they will bow and fall down. To the honor of your name they will give loyalty. They will receive, each of them, the yoke of your majesty. And you will speedily reign over them in the cosmos forever. For Majesty is yours and you will reign in the cosmos forever in *kavod*.


עֲלֵינוּ לְשַׁבַּח לְאֲדֹנָהּ הַכֹּל
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה:
שֶׁלֹא שָׁם תִּלְקְנוּ כֵּהֶם
וְגִלְגְּנוּ כָּכָל הַמּוֹנֵם:

וְאִנְחָנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל
וּשְׂכִינָת עֵזוֹ בְּגִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד:
אֲמַת מַלְכֵנוּ אָפֶס זֹלָתוֹ
כְּכַתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם
וְהִשְׁבֹּת אֶל-לִבְבָךְ
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ
לְרֹאוֹת מְהֵרָה בְּתַפָּאֲרַת עֵזְךָ
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כְּרוֹת כְּרִיתוֹן
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי:
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ:
יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל בָּרָךְ
תִּשָּׁבַע כָּל לִשׁוֹן:
לִפְנֵיךְ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ:
וְיִקְבְּלוּ בְלֹם אֶת עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד:
כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד:





פְּכָתוּב בַּתּוֹרָה:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

וְנֹאמַר:

וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

as it is written in your Torah:

“יְהוָה will reign in the cosmos forever.” (Exodus 15:18)

And it is said: “יְהוָה will be King over all the Land.

On that day יְהוָה will be one and THEIR Name will be one.” (Zecharia 14:9)

Exalted and hallowedis the great Name (*Amen!*)in the cosmos which *Hashem* created at will!May *Hashem* establish THEIR Kingdom

during your lifetime, and during your days,

and during the lifetimes of the entire House of Yisra'el

speedily and very soon!

And so we say, *Amen!*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמִיָּה רַבָּא (אָמֵן)

בְּעֶלְמָא דְּבְרָא כְּרַעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל-בֵּית-יִשְׂרָאֵל

בְּעֶגְלָא וּבְזִמְנָא קָרִיב:

וְאָמְרוּ אָמֵן: (אָמֵן)

May the Great Name be blessed**in this Cosmos, in every world, in all times!**

Blessed, praised, glorified,

exalted, extolled,

honored, adored and lauded

be the Name of the blessed Holy One (*brikh hu!*)

above and beyond all the blessings, hymns,

praises and consolations

that are uttered in the cosmos!

And so we say, *Amen!*

יְיָ יִהְיֶה שְׁמִיָּה רַבָּא מְבֹרָךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמִיָּה דְקֻדְשָׁא (בְּרִיךְ הוּא)

לְעָלָא מְכַל-בְּרִכְתָּא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא

דְּאָמְרִין בְּעֶלְמָא:

וְאָמְרוּ אָמֵן: (אָמֵן)

May there be abundant peace from heaven

and life for us and for all of Yisra'el.

And so we say, *Amen!*

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמֵיָא

וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל:

וְאָמְרוּ אָמֵן: (אָמֵן)

take three steps back and bow to the left

May the One who makes peace in high places

bow to the right

grant peace for us,

bow forward

and for all Yisra'el.

And so we say, *Amen!*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל:

וְאָמְרוּ אָמֵן: (אָמֵן)

*Allahuma, inta-s salaam wa-minka-s salaam***אֱלֹהִים**You are **שְׁלוֹם** and from you is **שְׁלוֹם**.Master of **שְׁלוֹם**, bless us with Shalom. *Amen!*Let all that breathe praise יה — *Hallelu* !**اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ****אֱלֹהֵימָה אֲנַתְס-סְלָאם וּמִנְכְּס-סְלָאם****(אֱלֹהִים אַתָּה הַשְׁלוֹם וּמִמֶּךָ הַשְׁלוֹם)****אֲדוֹן הַשְׁלוֹם בְּרַכְּנוּ בְּשְׁלוֹם אָמֵן****כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּ-יְיָ:**

Master of the Cosmos

who reigned
before any form was conceived;
When all was done according to THEIR will,
already by then, was THEIR name proclaimed 'Majesty.'

When all has ceased to be,
alone will THEY reign in awe.
THEIR past, present,
and future are in unending beauty.

THEY are one, there is no second
with whom to compare or equate;
Without beginning, without end,
to THEM belong power and dominion.

THEY are my אֱלֹהִים, my living redeemer,
my fortress in times of distress.
THEY are my banner and my refuge;
my benefactor on the day I call.

Into THEIR hand I entrust my spirit -
when I sleep, and when I awake.
As with my spirit, so with my body -
יְהוָה is with me, I shall not fear.

Master of שְׁלֹמֶם, Majesty to whom peace belongs,
Creator of all things: May it be your will to put an end
to war and bloodshed on earth, and to spread a great and
wonderful peace over the whole world, 'so that nation
shall not lift up sword against nation, neither shall they
learn war anymore.' (Isaiah 2:4) Help us and save us all,
and let us cling tightly to the virtue of peace. Let there
be a truly great peace between every person and their
fellow, and between husband and wife, and let there be
no discord between any people even in their hearts. And
may it be that all people love peace and pursue peace,
always in truth and with wholeheartedness, without
holding on to any disputes ever again which would divide
us against each other. Let us never shame any person
on earth, great or small. May it be granted unto us to
fulfill your mitzvah to, 'Love your neighbor as yourself,'
(Leviticus 19:18) with all our hearts and souls and bodies
and possessions. "And let it come to pass in our time as it
is written, 'And I will give peace in the land, and you shall
lie down and none shall make you afraid. I will drive the
wicked wild creatures from the land, and neither shall the
sword go through your land.' (Leviticus 26:6) יְהוָה who
is peace, bless us with peace!"

אֲדוֹן עוֹלָם
אֲשֶׁר מֶלֶךְ,
בְּטָרֶם כָּל יִצּוֹר נִבְרָא.
לַעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָּבֳלוֹת הַכֹּל.
לְבִדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הִיָּה וְהוּא הוֹדָה,
וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלֹא הָעַז וְהַמְשָׁרָה.

וְהוּא אֱלֹהֵי וְחֵי גֹאֲלִי,
וְצוֹר חֲבִלִי בַּעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי,
מִנֵּת כּוֹסֵי בַּיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בַּעֵת אִישׁוֹן וְאַעִּירָה.
וְעִם רוּחִי גִּיּוֹתִי,
יִהְיֶה לִּי וְלֹא אִירָא:

אֲדוֹן הַשְּׁלֹם, מֶלֶךְ שֶׁהַשְּׁלֹם שֶׁלוֹ עוֹשֶׂה שְׁלֹם
וּבוֹרֵא אֶת הַכֹּל: יִהְיֶה רִצּוֹן מִלִּפְנֵיךְ, שֶׁתִּבְטֵל
מִלְחָמוֹת וּשְׂפִיכוֹת דָּמִים מִן הָעוֹלָם וְתִמְשִׁיךְ
שְׁלֹם גָּדוֹל וְנִפְלֵא בְּעוֹלָם וְלֹא "יֵשׁא גּוֹי אֶל
גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה": עֲזֹרֵנוּ
וְהוֹשִׁיעֵנו כּוֹלֵנוּ שְׁנִיכָה תָּמִיד לֵאחֹז בְּמִידַת
הַשְּׁלֹם, וְיִהְיֶה שְׁלֹם גָּדוֹל בְּאַמֶּת בֵּין כָּל אָדָם
לְחִבְרוֹ, וּבֵין אִישׁ לְאַשְׁתּוֹ וְלֹא יִהְיֶה שׁוֹם
מִחִלּוֹקֶת אֶפִּילוֹ בֵּלֶב בֵּין כָּל בְּנֵי אָדָם: וְיִהְיֶה
כָּל אָדָם אוֹהֵב שְׁלֹם וְרוֹדֵף שְׁלֹם תָּמִיד בְּאַמֶּת
וּבִלְבָּב שָׁלֵם, וְלֹא נַחֲזִיק בְּמַחֲלֻקֶת כָּלֵל לְעוֹלָם
וְאֶפִּילוֹ נִגַּד הַחוֹלְקִים עֲלֵינוּ: וְלֹא נִבְיִישׁ שׁוֹם
אָדָם בְּעוֹלָם מִקֵּטָן וְעַד גָּדוֹל וְנוֹכַח לְקִיִּים
בְּאַמֶּת מִצְוֹת "וְאִהַבְתָּ לְרֵעֶךָ כְּמוֹךָ", בְּכָל לֵב
וְגוֹף וְנֶפֶשׁ וּמִמּוֹן: וְיִקְוִים בְּנוֹ מִקְרָא שֶׁכְּתוּב
וְנִתְּנִי שְׁלֹם בְּאַרְץ וּשְׁכַבְתָּם וְאֵין מַחְרִיד
וְהַשְׁבֵּתִי חַיָּה רְעָה מִן הָאָרֶץ וְחָרֵב לֹא תַעֲבוֹר
בְּאַרְצָכֶם: ה' שְׁלֹם, בְּרַכְנוּ בְּשְׁלֹם.

לְשֵׁם יַחֲוֹד קִדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתִּיהָ בְּדַחֲלִיו וּרְחִימוּ, וּרְחִימוּ וּדְחִילוּ,
לְיַחַד שֵׁם יו"ד ה"א בְּנֹא"ו ה"א בְּיַחֲוֹדָא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל.

הַנְּנִי מוֹכֵן וּמְזוֹמֵן לְקִיִּים מַצּוֹת עֲשֵׂה שֶׁל סְפִירַת הָעוֹמֶר, כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:
וּסְפַרְתָּם לָכֶם מִמִּחֶרֶת הַשָּׁבֹת מִיּוֹם הַבֵּיאָכֶם אֶת-עֹמֶר הַתְּנוּפֶה שֶׁבַע שָׁבָתוֹת
תְּמִימֹת תִּהְיֶינָה: עַד מִמִּחֶרֶת הַשָּׁבֹת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם
מִנְחָה חֲדָשָׁה לַיהוָה: (ויקרא כג:טז)

וְיֵהי וְנָעַם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה: (תהלים צ:יז)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוְּנוּ עַל סְפִירַת הָעוֹמֶר:

ט"ז ניסן	הַיּוֹם יוֹם אֶחָד לָעוֹמֶר:	אנא	חֶסֶד שְׁבַחְסָד	אלהים	י
י"ז ניסן	הַיּוֹם שְ�נֵי יָמִים לָעוֹמֶר:	בכח	גְּבוּרָה שְׁבַחְסָד	יחננו	ש
י"ח ניסן	הַיּוֹם שְׁלֹשָׁה יָמִים לָעוֹמֶר:	גדולת	תַּפָּאֶרֶת שְׁבַחְסָד	ויברכנו	מ
י"ט ניסן	הַיּוֹם אַרְבָּעָה יָמִים לָעוֹמֶר:	ימינך	נִצָּח שְׁבַחְסָד	יאר	ח
כ ניסן	הַיּוֹם חֲמִשָּׁה יָמִים לָעוֹמֶר:	תתיר	הוֹד שְׁבַחְסָד	פניו	ו
כ"א ניסן	הַיּוֹם שֵׁשֶׁה יָמִים לָעוֹמֶר:	צרורה	יְסוֹד שְׁבַחְסָד	אתנו	ו
כ"ב ניסן	הַיּוֹם שֶׁבַע יָמִים, שֶׁהֵם שְׁבוּעַ אֶחָד לָעוֹמֶר:	אב"ג ית"ץ	מַלְכוּת שְׁבַחְסָד	סלה	י
כ"ג ניסן	הַיּוֹם שְׁמוֹנֶה יָמִים, שֶׁהֵם שְׁבוּעַ אֶחָד וַיּוֹם אֶחָד לָעוֹמֶר:	קבל	חֶסֶד שְׁבַגְבוּרָה	לדעת	ר
כ"ד ניסן	הַיּוֹם תְּשַׁע יָמִים, שֶׁהֵם שְׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לָעוֹמֶר:	רנת	גְּבוּרָה שְׁבַגְבוּרָה	בארץ	נ
כ"ה ניסן	הַיּוֹם עֲשָׂרָה יָמִים, שֶׁהֵם שְׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעוֹמֶר:	עמר	תַּפָּאֶרֶת שְׁבַגְבוּרָה	דרכך	נ
כ"ו ניסן	הַיּוֹם אֶחָד עָשָׂר יוֹם, שֶׁהֵם שְׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לָעוֹמֶר:	שגבנו	נִצָּח שְׁבַגְבוּרָה	בכל	ו
כ"ז ניסן	הַיּוֹם שְׁנַיִם עָשָׂר יוֹם לָעוֹמֶר, שֶׁהֵם שְׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים:	טהרנו	הוֹד שְׁבַגְבוּרָה	גוים	ל
כ"ח ניסן	הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם, שֶׁהֵם שְׁבוּעַ אֶחָד וּשְׁשֵׁה יָמִים לָעוֹמֶר:	נורא	יְסוֹד שְׁבַגְבוּרָה	ישועתך	א
כ"ט ניסן	הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שְׁבוּעוֹת לָעוֹמֶר:	קר"ע שט"ן	מַלְכוּת שְׁבַגְבוּרָה	יודוך	מ

For the sake of the unification of the blessed Holy One and his Shekhina, in fear and compassion, and in love and awe, to unify the Name *Yud-Hei* with *Vav-Hei* in perfect unity in the name of all Yisra'el.

Behold, I am prepared and ready to perform the obligatory mitzvah of counting the Omer, as is written in your Torah: You are to count from the end of the rest day. From the day you brought the waived Omer-offering, they [the counting] shall be seven complete weeks. Until the end of of the seventh week you shall count fifty days. (Leviticus 23:16)

May the pleasantness of אֲדָרָאֵינוּ our *elo'ah* be upon us;
may our handiwork be established for us — our handiwork, may it be established.
(Psalms 90:17)

Blessed are you, יְיָהוָה our *elo'ah*, cosmic majesty,
who sanctified us with their *mitsvot* and commanded us to count the Omer.

16 Nissan	Today is Day One of the Omer	Ḥesed within Ḥesed
17 Nissan	Today is Two Days of the Omer	Gevurah within Ḥesed
18 Nissan	Today is Three Days of the Omer	Tiferet within Ḥesed
19 Nissan	Today is Four Days of the Omer	Netsaḥ within Ḥesed
20 Nissan	Today is Five Days of the Omer	Hōd within Ḥesed
21 Nissan	Today is Six Days of the Omer	Yesōd within Ḥesed
22 Nissan	Today is Seven Days of the Omer, which are One Week.	Malkhut within Ḥesed
23 Nissan	Today is Eight Days of the Omer, which are One Week & One Day.	Ḥesed within Gevurah
24 Nissan	Today is Nine Days of the Omer, which are One Week & Two Days.	Gevurah within Gevurah
25 Nissan	Today is Ten Days of the Omer, which are One Week & Three Days.	Tiferet within Gevurah
26 Nissan	Today is Eleven Days of the Omer, which are One Week & Four Days.	Netsaḥ within Gevurah
27 Nissan	Today is Twelve Days of the Omer, which are One Week & Five Days.	Hōd within Gevurah
28 Nissan	Today is Thirteen Days of the Omer, which are One Week & Six Days.	Yesōd within Gevurah
29 Nissan	Today is Fourteen Days of the Omer, which are Two Weeks.	Malkhut within Gevurah

ל ניסן	היום תמשה עשר יום, שהם שני שבועות ויום אחד לעמר:	נא	חֶסֶד שְׁבַת־פֶּאֶרֶת	עמים	י
א אייר	היום ששה עשר יום, שהם שני שבועות ושני ימים לעמר:	גבור	גְּבוּרָה שְׁבַת־פֶּאֶרֶת	אלהים	ם
ב אייר	היום שבעה עשר יום, שהם שני שבועות ושלשה ימים לעמר:	דורשי	תְּפָאֶרֶת שְׁבַת־פֶּאֶרֶת	יודוך	כ
ג אייר	היום שמונה עשר יום, שהם שני שבועות וארבעה ימים לעמר:	יחודך	נֶצַח שְׁבַת־פֶּאֶרֶת	עמים	י
ד אייר	היום תשעה עשר יום, שהם שני שבועות וחמשה ימים לעמר:	כבבת	הוֹד שְׁבַת־פֶּאֶרֶת	כלם	ת
ה אייר	היום עשרים יום, שהם שני שבועות וישה ימים לעמר:	שמרם	יְסוֹד שְׁבַת־פֶּאֶרֶת	ישמחו	ש
ו אייר	היום אחד ועשרים יום, שהם שלשה שבועות לעמר:	נג"ד יכ"ש	מַלְכוּת שְׁבַת־פֶּאֶרֶת	וירננו	פ
ז אייר	היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד לעמר:	ברכם	חֶסֶד שְׁבַנְצַח	לאמים	ו
ח אייר	היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים לעמר:	טהרם	גְּבוּרָה שְׁבַנְצַח	כי	ט
ט אייר	היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים לעמר:	רחמי	תְּפָאֶרֶת שְׁבַנְצַח	תשפוט	ע
י אייר	היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים לעמר:	צדקתך	נֶצַח שְׁבַנְצַח	עמים	מ
י"א אייר	היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים לעמר:	תמיד	הוֹד שְׁבַנְצַח	מישור	י
י"ב אייר	היום שבעה ועשרים יום, שהם שלשה שבועות וישה ימים לעמר:	גמלם	יְסוֹד שְׁבַנְצַח	ולאמים	ם
י"ג אייר	היום שמונה ועשרים יום, שהם ארבעה שבועות לעמר:	בט"ר צת"ג	מַלְכוּת שְׁבַנְצַח	בארץ	מ
י"ד אייר	היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעמר:	חסין	חֶסֶד שְׁבָהוּד	תנחם	י
ט"ו אייר	היום שלשים יום, שהם ארבעה שבועות ושני ימים לעמר:	קדוש	גְּבוּרָה שְׁבָהוּד	סלה	ש
ט"ז אייר	היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעמר:	ברב	תְּפָאֶרֶת שְׁבָהוּד	יודוך	ו
י"ז אייר	היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים לעמר:	טובך	נֶצַח שְׁבָהוּד	עמים	ר

30 Nissan	Today is Fifteen Days of the Omer, which are Two Weeks & One Day.	Ḥesed within Tiferet
1 Iyar	Today is Sixteen Days of the Omer, which are Two Weeks & Two Days.	Gevurah within Tiferet
2 Iyar	Today is Seventeen Days of the Omer, which are Two Weeks & Three Days.	Tiferet within Tiferet
3 Iyar	Today is Eighteen Days of the Omer, which are Two Weeks & Four Days.	Netsaḥ within Tiferet
4 Iyar	Today is Nineteen Days of the Omer, which are Two Weeks & Five Days.	Hōd within Tiferet
5 Iyar	Today is Twenty Days of the Omer, which are Two Weeks & Six Days.	Yesōd within Tiferet
6 Iyar	Today is Twenty-One Days of the Omer, which are Three Weeks.	Malkhut within Tiferet
7 Iyar	Today is Twenty-Two Days of the Omer, which are Three Weeks & One Day.	Ḥesed within Netsaḥ
8 Iyar	Today is Twenty-Three Days of the Omer, which are Three Weeks & Two Days.	Gevurah within Netsaḥ
9 Iyar	Today is Twenty-Four Days of the Omer, which are Three Weeks & Three Days.	Tiferet within Netsaḥ
10 Iyar	Today is Twenty-Five Days of the Omer, which are Three Weeks & Four Days.	Netsaḥ within Netsaḥ
11 Iyar	Today is Twenty-Six Days of the Omer, which are Three Weeks & Five Days.	Hōd within Netsaḥ
12 Iyar	Today is Twenty-Seven Days of the Omer, which are Three Weeks & Six Days.	Yesōd within Netsaḥ
13 Iyar	Today is Twenty-Eight Days of the Omer, which are Four Weeks.	Malkhut within Netsaḥ
14 Iyar	Today is Twenty-Nine Days of the Omer, which are Four Weeks & One Day.	Ḥesed within Hōd
15 Iyar	Today is Thirty Days of the Omer, which are Four Weeks & Two Days.	Gevurah within Hōd
16 Iyar	Today is Thirty-One Days of the Omer, which are Four Weeks & Three Days.	Tiferet within Hōd
17 Iyar	Today is Thirty-Two Days of the Omer, which are Four Weeks & Four Days.	Netsaḥ within Hōd

י"ח אייר	היום שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם, שָׁהֵם אֲרָבָעָה שְׁבוּעוֹת וַחֲמִשָּׁה יָמִים לַעֲמֹר:	נהל	הוֹד שְׁבָהוּד	אלהים	ו
י"ט אייר	היום אֲרָבָעָה וּשְׁלֹשִׁים יוֹם, שָׁהֵם אֲרָבָעָה שְׁבוּעוֹת וְשִׁשָּׁה יָמִים לַעֲמֹר:	עדתך	יְסוּד שְׁבָהוּד	יודוך	ל
כ אייר	היום חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שְׁבוּעוֹת לַעֲמֹר:	חק"ב טנ"ע	מַלְכוּת שְׁבָהוּד	עמים	א
כ"א אייר	היום שִׁשָּׁה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וְיוֹם אֶחָד לַעֲמֹר:	יחיד	חֶסֶד שְׁבִיֶסוּד	כלם	מ
כ"ב אייר	היום שִׁבְעָה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וּשְׁנֵי יָמִים לַעֲמֹר:	גאה	גְּבוּרָה שְׁבִיֶסוּד	ארץ	י
כ"ג אייר	היום שְׁמוֹנָה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לַעֲמֹר:	לעמך	תַּפְּאֶרֶת שְׁבִיֶסוּד	נתנה	ם
כ"ד אייר	היום תִּשְׁעָה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לַעֲמֹר:	פנה	נִצָּח שְׁבִיֶסוּד	יבולה	ב
כ"ה אייר	היום אֲרָבָעִים יוֹם, שָׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וַחֲמִשָּׁה יָמִים לַעֲמֹר:	זוכרי	הוֹד שְׁבִיֶסוּד	יברכנו	א
כ"ו אייר	היום אֶחָד וְאַרְבָּעִים יוֹם, שָׁהֵם חֲמִשָּׁה שְׁבוּעוֹת וְשִׁשָּׁה יָמִים לַעֲמֹר:	קדושתך	יְסוּד שְׁבִיֶסוּד	אלהים	ר
כ"ז אייר	היום שְׁנַיִם וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁשָּׁה שְׁבוּעוֹת לַעֲמֹר:	יג"ל פז"ק	מַלְכוּת שְׁבִיֶסוּד	אלהינו	ץ
כ"ח אייר	היום שְׁלֹשָׁה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁשָּׁה שְׁבוּעוֹת וְיוֹם אֶחָד לַעֲמֹר:	שועתנו	חֶסֶד שְׁבִיֶמְלָכוֹת	יברכנו	ת
כ"ט אייר	היום אֲרָבָעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁשָּׁה שְׁבוּעוֹת וּשְׁנֵי יָמִים לַעֲמֹר:	קבל	גְּבוּרָה שְׁבִיֶמְלָכוֹת	אלהים	נ
א סיון	היום חֲמִשָּׁה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁשָּׁה שְׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לַעֲמֹר:	ושמע	תַּפְּאֶרֶת שְׁבִיֶמְלָכוֹת	וייראו	ח
ב סיון	היום שִׁשָּׁה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁשָּׁה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לַעֲמֹר:	צעקתנו	נִצָּח שְׁבִיֶמְלָכוֹת	אותו	ם
ג סיון	היום שִׁבְעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁשָּׁה שְׁבוּעוֹת וַחֲמִשָּׁה יָמִים לַעֲמֹר:	יודע	הוֹד שְׁבִיֶמְלָכוֹת	כל	ס
ד סיון	היום שְׁמוֹנָה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁשָּׁה שְׁבוּעוֹת וְשִׁשָּׁה יָמִים לַעֲמֹר:	תעלומות	יְסוּד שְׁבִיֶמְלָכוֹת	אפסי	ל
ה סיון	היום תִּשְׁעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁבְעָה שְׁבוּעוֹת לַעֲמֹר:	שק"ו צי"ת	מַלְכוּת שְׁבִיֶמְלָכוֹת	ארץ	ה

18 Iyar	Today is Thirty-Three Days of the Omer, which are Four Weeks & Five Days.	Hōd within Hōd
19 Iyar	Today is Thirty-Four Days of the Omer, which are Four Weeks & Six Days.	Yesōd within Hōd
20 Iyar	Today is Thirty-Five Days of the Omer, which are Five Weeks.	Malkhut within Hōd
21 Iyar	Today is Thirty-Six Days of the Omer, which are Five Weeks & One Day.	Ḥesed within Yesōd
22 Iyar	Today is Thirty-Seven Days of the Omer, which are Five Weeks & Two Days.	Gevurah within Yesōd
23 Iyar	Today is Thirty-Eight Days of the Omer, which are Five Weeks & Three Days.	Tiferet within Yesōd
24 Iyar	Today is Thirty-Nine Days of the Omer, which are Five Weeks & Four Days.	Netsaḥ within Yesōd
25 Iyar	Today is Forty Days of the Omer, which are Five Weeks & Five Days.	Hōd within Yesōd
26 Iyar	Today is Forty-One Days of the Omer, which are Five Weeks & Six Days.	Yesōd within Yesōd
27 Iyar	Today is Forty-Two Days of the Omer, which are Six Weeks.	Malkhut within Yesōd
28 Iyar	Today is Forty-Three Days of the Omer, which are Six Weeks & One Day.	Ḥesed within Malkhut
29 Iyar	Today is Forty-Four Days of the Omer, which are Six Weeks & Two Days.	Gevurah within Malkhut
1 Sivan	Today is Forty-Five Days of the Omer, which are Six Weeks & Three Days.	Tiferet within Malkhut
2 Sivan	Today is Forty-Six Days of the Omer, which are Six Weeks & Four Days.	Netsaḥ within Malkhut
3 Sivan	Today is Forty-Seven Days of the Omer, which are Six Weeks & Five Days.	Hōd within Malkhut
4 Sivan	Today is Forty-Eight Days of the Omer, which are Six Weeks & Six Days.	Yesōd within Malkhut
5 Sivan	Today is Forty-Nine Days of the Omer, which are Seven Weeks.	Malkhut within Malkhut

May the Compassionate Womb return for us the service of the *Beit HaMikdash* to its place, speedily in our days. *Amen!*

הַרְחֵמֵן הוּא יִחְזִיר עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָהּ בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן:

For the Leader; with string-music. A Mizmor Song.

אלהים be gracious unto us, and bless us;

May he cause His face to shine toward us; *Selah!*

That your way may be known upon earth,

Your salvation among all peoples.

Let the peoples give thanks unto you, **אלהים**;

Let the peoples give thanks unto you, all of them.

Let the nations be glad and sing for joy;

For you will judge the peoples with equity,

And guide the people upon earth. *Selah!*

Let the peoples give thanks to you, **אלהים**;

Let the peoples give thanks to you, all of them.

The Earth has granted her harvest;

May **אלהים**, our *elo'ah*, bless us.

May **אלהים** bless us;

And let all the ends of the earth be in awe of *Elohim*.

Please, with the power

of your great right hand
loosen the captive's knots.

Accept the song

of your people, empower us,
purify us, Awesome One!

Please, Mighty One,
the seekers of your unity,
watch them like the pupil of an eye.

Bless them, purify them,
have mercy on them; your justness
always bestow upon them.

Tremendous Holy One,
in your abundant goodness
guide your community.

Unique One, Exalted One,
face your people
who remember your holiness.

Accept our prayer,
hear our cry,
knower of secrets.

[*whisper*]

Blessed is the Name
of their resplendent kingdom
in the cosmos forever.

לְמַנְצַח בְּנִגִּינַת מְזֻמֹּר שִׁיר:

אֱלֹהִים יִחַנְנוּ וְיִבְרְכֵנוּ יָאֵר

פָּנָיו אֶתֵּנוּ סֶלָה: לְדַעַת בְּאָרֶץ

דִּרְכְּךָ בְּכָל גּוֹיִם יִשׁוּעָתְךָ: יְיָ

עַמִּים אֱלֹהִים יְיָ עַמִּים

כָּלֵם: יִשְׁמְחוּ וְיִרְנְנוּ לְאֻמִּים כִּי

תִּשְׁפֹּט עַמִּים מִיִּשּׁוּר וּלְאֻמִּים

בְּאָרֶץ תִּנְחֵם סֶלָה: יְיָ עַמִּים

אֱלֹהִים יְיָ עַמִּים כָּלֵם: אֶרֶץ

נִתְּנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים

אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ

אֶתֵּנוּ כָּל אַפְסֵי אֶרֶץ:

אֲבִי יִתְיָן

אֲנָא בְּכֹחַ

גְּדֹלַת יְמִינְךָ

תַּתִּיר צְרוּרָה

קֶבֶל רִנָּת

קִרְעֵ שֵׁטָן

עֲמֹךְ שְׁגָבֵנוּ

טְהַרְנוּ נוֹרָא

נִגְדֵי יִכְשֵׁ

נָא גְבוּר,

דּוֹרְשֵׁי יְחִידְךָ,

כְּכַבַּת שְׁמֶרֶם

בְּטֵר צִדְקָתְךָ

בְּרַכֵּם טְהַרֵּם,

רַחֲמֵם צְדָקָתְךָ,

תַּמִּיד גְּמִלֵם

חֲקֵב טִיב טִיב

חֲסִין קְדוּשָׁה,

בְּרַב טוֹבָךָ,

נִהַל עֲדָתְךָ

יִגְדֵל פִּיִּי

יְחִיד גְּאֻה,

לְעֲמֹךְ פִּנְה,

זוֹכְרֵי קְדֻשָּׁתְךָ

שִׁקְיוֹ צִיִּית

שׁוֹעֲתֵנוּ קֶבֶל,

וּשְׁמַע צַעֲקָתֵנוּ,

יִדְעַת תַּעֲלֹמוֹת

בְּלִחָשׁ

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ

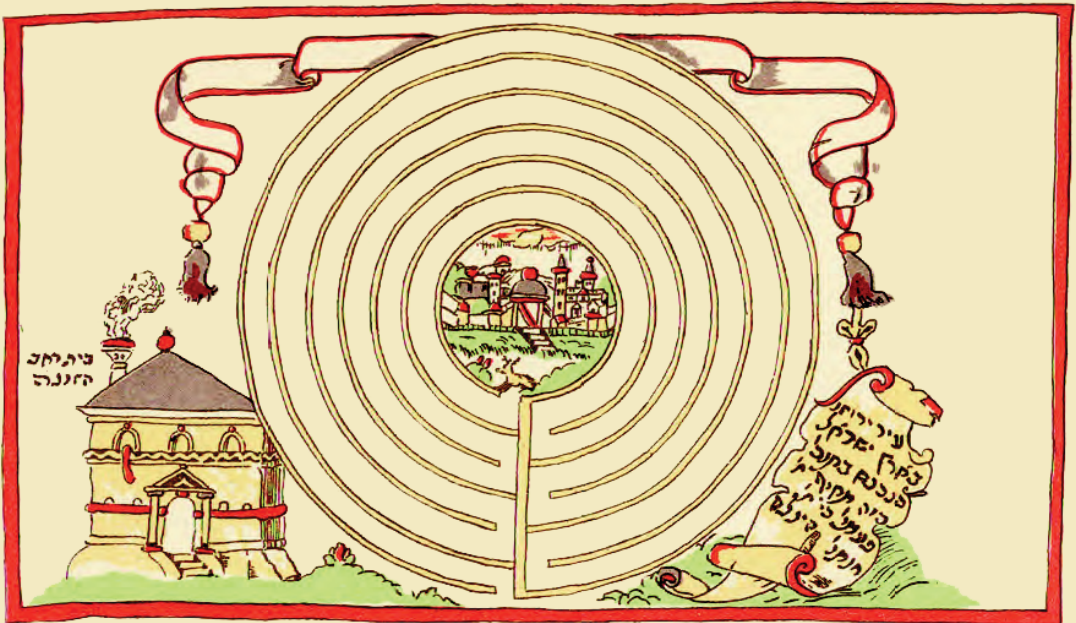
לְעוֹלָם וָעֶד:

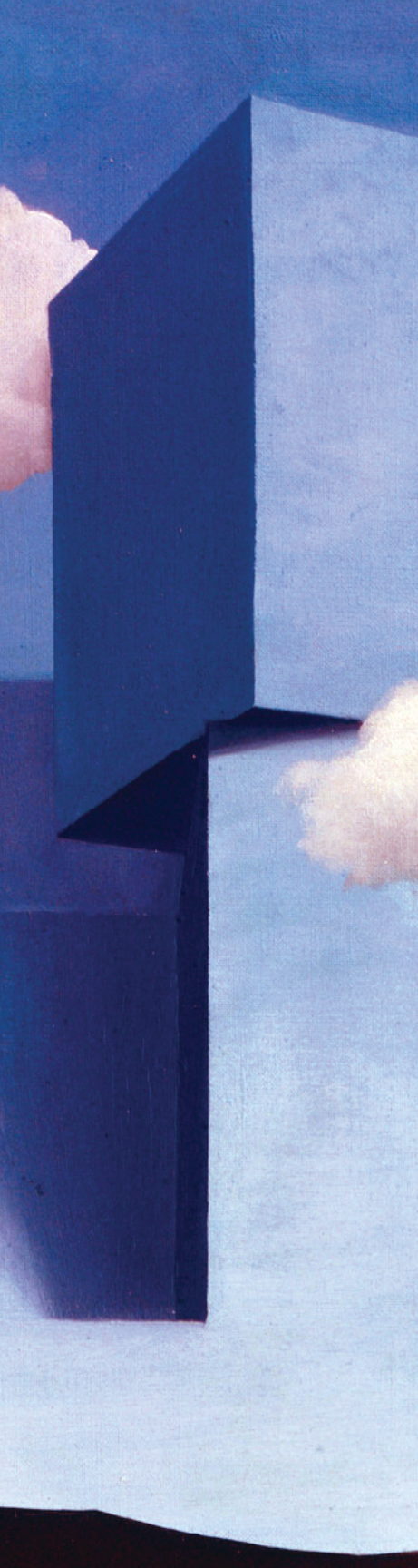
Master of the Cosmos, you commanded us through Moshe, your servant, to count the Sefirat HaOmer in order to purify us from our *kliptot* and *tumot*, as you have written in your Torah: You are to count from the end of the rest day, from the day you brought the waived Omer-offering, they [the counting] shall be seven complete weeks. Until the end of the seventh week you shall count fifty days, so that the lives of your people, Yisra'el, will be purified from their impurities.

Therefore, may it be your will, יהוה our *elo'ah*, and *elo'ah* of our ancestors, that in the merit of the Sefirat HaOmer that I have counted today, may there be healed any impairment of mine in the *sefirah*, here say the corresponding *sefirah* for the day of the Omer. May I be purified and sanctified with the holiness of Above, and through this may abundant *shefa* flow [unimpeded] through all the worlds. And may it heal our lives, spirits, and souls from all impurity and impairment. May it purify and sanctify us with your most precious holiness. Amen. Selah.

רבונו של עולם. אתה צויתנו על ידי משה עבדך לספור ספירת העומר כדי לטהרנו מקלפותינו ומטומאותינו. כמו שכתבת בתורתך: וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבועות תמימות תהיינה: עד ממחרת השבת השביעית תספרו חמשים יום כדי שיתהרו נפשות עמך ישראל מזהמתם:

ובכן יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו שבוכות ספירת העומר שספרתי היום יתקן מה שפגמתי בספירה (השייך לאותו הלילה). ואטהר ואתקדש בקדשה של מעלה. ועל ידי זה ישפע שפע רב בכל העולמות ולתקן את נפשותינו ורוחותינו ונשמותינו מכל סיג ופגם. ולטהרנו ולקדשנו בקדשתך העליונה. אמן סלה:





וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וַאֲבִיהוּא
וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל:
וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל
וַתַּחַת רַגְלָיו
כְּמַעֲשֵׂה לַבִּנְתַּת הַסַּפִּיר
וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:
וְאֶל-אַצִּילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ
וַיַּחֲזֹז אֶת-הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:

שמות כד: ט-יא

Then Moshe and Aharon, Nadav and Avihu,
and the seventy elders of Yisra'el ascended;
and they perceived the *elo'ah* of Yisra'el
and beneath its feet,

a work like a dais of sapphire,
its color like that of pure sky.

Yet against the leaders of the children of Yisra'el he did not strike;
they beheld **האלהים** and they ate and drank. (Exodus 24:10)



אתקינו סעודתא דמהימנותא שלממתא חדותא דמלכא קדישא: אתקינו סעודתא דמלכא, דא היא סעודתא דחקל תפוחין קדישין, וזער אנפין ועתיקא קדישא אתין לסעודא בהדה:

אזמר בשבחין, למיעל גו פתחין, דבחקל תפוחין, דאנון קדישין:
נזמין לה השתא, בפתורא חדתא, ובמנרתא טבתא, דנהרא על רישין:
ימינא ושמאלא, ובניהו כלה, בקשוטין אזלא, ומאנן ולבושין:
יחבק לה בעלה, וביסודא דילה, דעביד נחא לה יהא פתיש פתישין:
צוחין אף עקתין, בטלין ושביתין, ברם אנפין חדתין, ורוחין עם נפשין:
חדו סגי ייתי, ועל חדא תרתי, נהורא לה ימטי, וברכאן דנפישין:
קריבו שושבינן, עבידו תקונן, לאפשא זינן, ונוגין עם רחשין:
למעבד נשמתין, ורוחין חדתין, בתרתין ובתלתין, ובתלתא שבשין:
ועטורין שבועין לה, ומלכא דלעלא, דיתעטר בלא, בקדיש קדישין:
רשימין וסתימין, בגו כל עלמין, ברם עתיק יומין, הלא בטיש בטישין:
יהא רעוא קמיה, דתשריה על עמיה, דיתענג לשמה, במתיקין ודובשין:
אסדר לדונומא, מנרתא דסתימא, ושלחן עם נהמא, בצפונא ארשין:
בחמרא גו כסא, ומדאני אסא, לארוס וארוסה, להתקפה חלשין:
נעביד להון בתרין, במלין יקירין, בשבעין עטורין דעל גבי חמשין:
שכינתא תתעטר, בשית נהמי לסטר, בווין תתקטר, וזינן דכנישין:
שביתין ושביקין, מסאבין דרחיקין, חבילין דמעיקין, וכל זיני חבושין:
למבצע על רפתא, בזיתא וכביעתא, תרין יודין נקטא, סתימין ופרישין:
משח ויתא דכיא, דטחנין ריחיא, ונגדין נחלא, בגוה בלחישין:
הלא נימא רזין, ומלין דגניזין, דליתיהון מתחזין, טמירין וכבישין:
אתעטרא כלה, ברזין דלעלא, בגו האי הלולא, דעירין קדישין:

ויהא רעוא מן קדם עתיקא קדישא דכל קדישין טמירא דכל טמירין סתימא
דכלא דיתמשך טלא עלאה מנה למלא רישה דזעיר אנפין ולהטיל בחקל
תפוחין קדישין בנהירו דאנפין ברעו ובחדותא דכלא. ויתמשך מן קדם עתיקא
קדישא דכל קדישין טמירא דכל טמירין סתימא דכלא רעותא ורחמי חנא
וחסדא בנהירו עלאה ברעותא וחדותא עלי ועל כל בני ביתי ועל כל הנלויים
אלי ועל כל בני ישראל עמה, ויפרקנן מכל עקתין בישין דייתון לעלמא. וזמין
ויתיהב לנא מזונא ופרנסתא טבתא ממוזלא דכל מזוני בה תלא.
וישזבנן מעינא בישא ומחרבא דמלאך המות ומדינה של גיהנם, וייתי לנא
ולכל נפשתנא חנא וחסדא וחי אריכי ומזוני רוחי ורחמי מן קדמה.
אמן בן יהי רצון, אמן ואמן.

We have prepared this feast of complete faith, the desire of the Holy Majesty. This is the feast of the Holy Etrog Orchard, of the Impatient One, and of the Holy Ancient One, who are here to partake.

I sing songs of praise to enter the holy gates of the Etrog Orchard.

We invite Her now, with a new table and a splendid lamp shining upon it.

Right and left, and between them comes the Bride,

with adornments, garments, and beautiful cloth.

Her Spouse will embrace Her in Her essence, abolishing her accusers.

All cries and pain will be canceled and will cease.

There will only be joyous faces, spirits with souls.

Expansive joy will come, doubled and doubled.

Light will come for Her and soulful blessings.

Companions will come close and prepare the Bride's adornments,

bringing delicacies, fishes, and birds.

To receive souls and new spirits, through the thirty-two and three branches.

She will have seventy crowns, and the King will be crowned with all,

through the holiest Kiddush.

Worlds are engraved and hidden within Her

and will be broken through by the Ancient of Days.

May it be desirous for God to suffuse the people,

who delight in the Name through sweetness and honey.

I position the hidden lamp in the south, and the table in the north,

full of satisfying bread.

With a cup of wine and bundles of myrtle, correlate to the affianced pair,

to give strength to the weak.

Crowned with crowns of noble words, seventy diadems on the heads of fifty.

The Shekhinah will be crowned, with six loaves on each side,

connected with vavs and incoming sustenance.

Impurities that block, those who damage and cause pain

and all kinds of limitation cease and are stopped.

Breaking bread, an olive's worth or an egg, revealing two hidden *yuds*.

Pure, pressed olive oil, flowing into Her in rivulets, in a whisper.

Secrets are spoken, as are hidden words, never witnessed, concealed.

To crown the Bride with supernal secrets, through this celebration of holy angels.

May it be the will of the Ancient, Holy of Holies, the most hidden, the most concealed and secret, to let flow the supernal dew, infusing the head of the Impatient One, to water the Holy Etrog Orchard with radiant presence, with favor and desire for all. Let flow, from the Ancient Holy of Holies, the most hidden, concealed, and secret, desire, compassion, grace, and kindness with supernal light, with favor and desire on me, all those of my home, all those who depend on me, and all of the people of Yisra'el. Redeem us from all pain that comes to the world. Present and provide us with nourishment and sustenance from the sign that determines all nourishment. Save us from the Predatory Gaze and from the sword of the Angel of Death and the judgment of Gehennom. Let grace, kindness, long life, expansive nourishment, and compassion come from you, to us and all our souls. *Amen*, let it be your will. *Amen* and *amen*!

הָלַל יְהוָה

פֶּתַח-פֶּיךָ לְאֵלִים אֶל-דִּין כָּל-בְּנֵי חַלּוּף:
פֶּתַח-פֶּיךָ שְׁפֹט-צֶדֶק וְדִין עָנִי וְאֲבִיּוֹן:

אֲשֶׁר-אִישׁ יֵרָא אֶת-יְהוָה
בְּמַצּוֹתָיו חָפֵץ מֵאֹד:
גִּבּוֹר בְּאַרְץ יְהוּדָה וְרַעֲוִי
דּוֹר יִשְׂרָאֵל יִבְרָךְ:
הוֹן-וְעֹשֶׁר בְּבֵיתוֹ
וְצִדְקָתוֹ עֲמֻדַת לְעַד:
זָרַח בְּחֹשֶׁךְ אֹרֶךְ לַיִּשְׂרָאֵל
חֲנוּן וְרַחוּם וְצַדִּיק:
טוֹב-אִישׁ חוֹנֵן וּמְלֹא
יִכְלָל דְּבָרָיו בְּמִשְׁפָּט:
כִּי-לְעוֹלָם לֹא-יִמּוּט
לִזְכֹּר עוֹלָם יְהוּדָה צַדִּיק:
מִשְׁמוּעָה רַעֲוִי לֹא יֵירָא
נָכוֹן לְבֹ בֶטֶח בֵּיהוָה:
סֶמוּךְ לְבֹ לֹא יֵירָא
עַד אֲשֶׁר-יֵרָאָה בְּצָרָיו:
פָּזַר וְנָתַן לְאֲבִיּוֹנִים
צִדְקָתוֹ עֲמֻדַת לְעַד
קָרְנוֹ תְרוּם בְּכָבוֹד:
רָשַׁע יֵרָאָה וְכַעַס
שֹׁנֵי יִחְרֹק וְנֶמֶס
תַּאֲוֹת רָשָׁעִים תֹּאבֵד:

אֶשֶׁת-חַיִּל מִי יִמָּצָא וְרוֹחַק מִפְּנֵינִים מִכְּרָה:
בֶּטֶח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יִחַסֵּר:
גִּמְלָתָהּ טוֹב וְלֹא-רָע כָּל יְמֵי חַיֶּיהָ:
דִּרְשָׁה צֹמֶר וּפְשָׁתִים וְתַעַשׂ בְּחָפֵץ כַּפֶּיהָ:
הִיטָה כְּאֻנוֹת סוּחַר מִמְרוֹחַק תָּבִיא לַחֲמָה:
וּתְקַם וּבְעוֹד לֵילָה וּתְתֵן טָרֶף לְבֵיתָהּ
וְחֶלֶק לְנַעֲרֹתֶיהָ:
וּמִמָּה שָׂדֶה וּתְקַחְהוּ מִפְּרִי כַפֶּיהָ נֹטַע נֹטְעָה בְּרִים:
חֲגֹרָה בַּעֲזוֹ מִתְנַיָּה וְתֹאמֶץ וְרַעוּתֶיהָ:
טַעֲמָה כִּי-טוֹב סַחֲרָה לֹא-יִכְבֶּה בְּלִיל בְּלִילָה נְרָה:
יָדֶיהָ שְׁלָחַהּ בְּכִישׁוֹר וְכַפֶּיהָ תִּמְכּוּ פֶלֶךְ:
כַּפָּה פִּרְשָׁה לְעָנִי וְיָדֶיהָ שְׁלָחַהּ לְאֲבִיּוֹן:
לֹא-תִירָא לְבֵיתָהּ מִשְׁלֹג כִּי כָל-בֵּיתָהּ לִבֶּשׂ שָׁנִים:
מִרְבֵּדִים עֲשֵׂתָהּ-לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה:
נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ בְּשִׁבְתָּהּ עַם-זִקְנֵי-אַרְץ:
סָדִין עֲשֵׂתָהּ וּתְמַכֵּר וְחֲגוֹר נִתְּנָה לְפָנַעֲנִי:
עוֹ-וְהִדָּר לְבוּשָׁה וְתִשְׁחַק לְיוֹם אַחֲרָיו:
פִּיהָ פֶּתַחַח בְּחֻכְמָה וְתוֹרַת-חֹסֶד עַל-לִשׁוֹנָהּ:
צוּפִיהָ הַלִּיכּוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל:
קָמוּ בְנֵיהָ וַיֵּאשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלָהּ:
רְבוֹת בְּנוֹת עָשׂוּ חֵיל וְאֵת עֲלִית עַל-כָּלָנָהּ:
שָׁקַר הָחוֹן וְהִבֵּל הִפִּי אִשָּׁה יֵרָאת-יְהוָה
הִיא תִתְהַלֵּל:
תְּנוּ-לָהּ מִפְּרִי יָדֶיהָ וַיְהַלְלוּהָ בְּשַׁעְרִים מַעֲשִׂיהָ:

Speak up for the mute, in the cause
of all those doomed. Speak up, judge
righteously, and plead the cause of
the poor and needy.

A woman of valour who can find?
Her worth is far beyond that of rubies.
The heart of her husband is safely
entrusted with her, and he has no lack
of gain. She does him good and not
evil all the days of her life. She seeks
wool and flax, and works willingly with
her hands. She is like the merchant-
ships; she bringeth her food from afar.
She rises also while it is yet night, and
gives food to her household, and a
portion to her maidens. She considers
a field, and buys it; with the fruit of her
hands she plants a vineyard. She girds
her loins with strength, and makes
strong her arms. She perceives that her
merchandise is good; her lamp goes
not out by night. She lays her hands
to the distaff, and her hands hold the
spindle. She stretcheth out her hand
to the poor; yea, she reaches forth her
hands to the needy. She is not worried
for her household because of snow,
for her whole household is dressed
in crimson. She makes for herself
coverlets; her clothing is fine linen
and purple. Her husband is known
in the gates, when he sits among the
elders of the land. She makes linen garments and sells them; and deliveres girdles unto the
merchant. Strength and dignity are her clothing; and she laughs at the time to come. She
opens her mouth with *Hokhma* (wisdom) and a Torah of kindness is on her tongue. She
looks well to the ways of her household, and eats not the bread of idleness. Her children
rise up, and call her blessed; Her husband also, and he praises her: 'Many daughters have
done valiantly, but you excell them all.' Grace is deceitful, and beauty is fleeting; but a
woman that fears יהוה, she shall be praised. Extol her for the fruit of her hands; and let her
works praise her in the gates.

Hallelu יהוה !

Content is the man that fears יהוה,
that delights greatly in his *mitsvot*.
His descendants shall be mighty upon the land;
The generation of the upright shall be blessed.
Wealth and riches are in his house;
and his merit endures for ever.
Unto the upright he shines
as a light in the darkness,
gracious, and full of compassion, and just.
Well is it with the man
that deals graciously and lends,
that orders his affairs rightfully.
For he shall never be moved;
remembered through the world
will be the *tsaddik*.
He shall not be afraid of evil tidings;
his heart is steadfast, trusting in יהוה.
His heart is established, he shall not be afraid,
until he gaze upon his adversaries.
He has scattered abroad,
he has given to the needy;
his righteousness endures for ever;
his horn shall be exalted in *karod*.
The wicked one shall see it, and be vexed;
they shall gnash with their teeth,
and melt away;
the desire of the wicked shall perish.

It is fitting to gaze at the Shabbat candles,
and remember the verse,

“And **אלהים** saw all that THEY had made,
and found it very good,”

and say in a whisper:

And it was evening, it was morning...

and say out loud: ...**the sixth day.**

The heavens and the earth and all their multitude
were completed.

And **אלהים** completed on the seventh day
all the work that THEY fashioned;
and rested on the seventh day
from all the work that THEY made.

And **אלהים** blessed the seventh day
and hallowed it,

for on it THEY rested from all the work of creation
that **אלהים** had wrought.

By your leave —

Blessed are you,

יהוה, our *elo'ah*,

Cosmic Majesty,

who created the fruit of the Vine

[of the Tree of Knowledge].

Blessed are You,

יהוה, our *elo'ah*,

Cosmic Majesty,

who made us holy with *mitsvot*,

and was pleased with us,

who with love and desire

entrusted us with THEIR holy Shabbat,

a memory of the tale of creation.

For it is the origin of sacred time,

a memory of the exodus from *Mitsrayim*.

For you have chosen us

and made us holy

from all (with all) the peoples,

and you have with love and desire

entrusted us with your holy Shabbat.

Blessed are you, **יהוה** who makes Shabbat holy.

ראוי להסתכל בנרות שבת וזכר הפסוק מבראשית:

וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה
וַהֲנֶה-טוֹב מְאֹד

ולאמר, בלחש: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר

יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם

וְהָאָרֶץ וְכָל-צָבָאָם:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת

מִכָּל-מְלַאכְתּוֹ

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

סְבִירי —

בְּרוּךְ אַתָּה

יְהוָה אֱלֹהֵינוּ

מֶלֶךְ הָעוֹלָם

בוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה

יְהוָה אֱלֹהֵינוּ

מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,

וּשְׁבַת קִדְּשׁוֹ

בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

וְכָרוֹן לְמַעֲשֵׂה בְּרִאשִׁית,

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,

זִכָּר לִיצִיאת מִצְרַיִם.

כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ

מִכָּל (עַם כָּל) הָעַמִּים.

וּשְׁבַת קִדְּשָׁתָּ בְּאַהֲבָה

וּבְרָצוֹן הִנְחֵלָתָנוּ.

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבִתָּ:

As the earth turns and hides the sun,
And the stars illuminate the heavens,
Shabbat flows through us as the light fades.
Taking away the strain of our lives
As the shadows obscure our wrinkled brows
and calloused hands.

We accept upon ourselves a time of being
A liberation from the toil of the week
And a rest from triumphant creation.

Our minds have labored hard
Striving to imagine ways to effect *tikkun olam* —
repair, transformation, healing of the world
And our hands and feet, arms and legs
Have executed the will of our vigilant reason
And our creative spirit
Building the beautiful and the necessary.

We thank our minds, we thank our hands,
we thank our will and our feet
and our eyes and our knees
for the work they have done.
And we assume that now, for Shabbat,
the world is perfect.

We call to the *sukkat shalom*, the shelter of peace,
all of our various selves
To rest from the contortion of social life
and the demands of others.
We liberate ourselves and each other
from roles and titles
labels and closets, positions and pretendings
internalized oppressions
and oppressive projections
hierarchies and competition.

We bask in the liberating freedom
of being our unmediated selves
Sharing with each other
the dignity and freedom of equality.

In the close spaces
we shall dwell as we rest
Intimate in our ways,
overcoming the distances
and isolation of the week
Sharing with neighborhood
and friends, family and self
For today, here and now,
not the future or the past.

Shabbat flows
through the mind and spirit,
the heart and soul
Out into the larger Self
Where Earth has freedom
from our domination
Trees left unpruned and grass uncut
Soil untilled and fields unburned
Birds and wolves and bats and deer
Free from our interference
All life enjoying its place
in the great cyclical mystery.

On Shabbat we come together
To celebrate
Creation, Earth,
the richness of life,
and ourselves
Free
To be fully ourselves
And fully appreciative of each other.

Blessed are you,
יהוה, our *elo'ah*,
Cosmic Majesty,
who made us holy with *mitsvot*
and obligated us to wash
(take responsibility for) our hands.

Blessed are you,
יהוה, our *elo'ah*,
Cosmic Majesty,
who brings forth bread from the earth.

ברוך אתה
יהוה אלהינו
מלך העולם
אשר קדשנו במצוותיו
וצונו על נטילת ידים:

ברוך אתה
יהוה אלהינו
מלך העולם
המוציא לחם מן הארץ:

It is fitting to gaze at the Shabbos candles,
and remember the verse,

“And אלהים saw all that THEY had made,
and found it very good,”

and say in a whisper:

And it was evening, it was morning...

and say out loud: ...the sixth day.

The heavens and the earth and all their multitude
were completed.

And אלהים completed on the seventh day
all the work that THEY fashioned;
and rested on the seventh day
from all the work that THEY made.

And אלהים blessed the seventh day
and hallowed it,

for on it THEY rested from all the work of creation
that אלהים had wrought.

These are the festivals of יהוה,
hallowed gatherings,
which you announce in their appointed time.
Moshe spoke of יהוה's gatherings
to the children of Yisra'el.

By your leave,
Blessed are you,
יהוה, our *elo'ah*,
Cosmic Majesty,
who created the fruit of the Vine
[of the Tree of Knowledge].

You are blessed,
יהוה, our *elo'ah*,
Cosmic Majesty,
who chose us from every people,
elevated us from every language,
and made us holy through THEIR *mitsvot*.
יהוה, our *elo'ah*, give us, with love,
holidays of joy, festivals and times of gladness,
(this Shabbat and)
Shavu'ot - this festival of weeks,
the season of presenting the Torah
Sukkot - this festival of *sukkot*,
the season of our joy
Sh'mini Atzeret - this festival's eighth day
of cessation, the season of our joy

ראוי להסתכל בנרות שבת וזכר הפסוק מבראשית:

וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה
וַהֲנִיחַ טוֹב מְאֹד
וְלֹאמֹר, בְּלַחֹשׁ: וַיְהִי-עָרֶב וַיְהִי-בֹקֶר

יום השישי: וַיְכַלּוּ הַשָּׁמַיִם

וְהָאָרֶץ וְכָל-צִבְאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מְכָל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מְכָל-מְלַאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אלה מועדי יהוה מקראי קדש,
אשר תקראו אתם במועדים:
ויזכר משה את מעדי יהוה,
אל בני ישראל:

סברי —

ברוך אתה
יהוה אלהינו
מלך העולם
בורא פרי הגפן.

ברוך אתה יהוה אלהינו מלך העולם
אשר בחר בנו מכל עם ורוממנו מכל
לשון וקדשנו במצותיו. ותתן לנו יהוה
אלהינו באהבה מועדים לשמחה
תגים וזמנים לששון את יום (השבת
הזה ואת יום)

בשבועות -

תג השבועות הזה. זמן מתן תורתנו:
בסוכות -

תג הסוכות הזה. זמן שמחתנו:
בשמיני עצרת -

שמיני תג עצרת הזה. זמן שמחתנו:

holy festivals of love, a memory of the exodus from *Mitsrayim*. For you have chosen us and made us holy from all (with all) peoples, and you have (with love and desire), joyfully and gladly entrusted us with your holy (Shabbat) and festivals.

Blessed are you, **יהוה**
who hallows (the Shabbat,) Yisra'el,
and the seasons.

Blessed are you,
יהוה, our *elo'ah*,
Cosmic Majesty,
Who has nurtured us, sustained us, and
brought us to this season.

בְּאַהֲבָה מְקַרְא קֹדֶשׁ, זָכַר לִיצִיאת
מִצְרַיִם. כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ
(אִם כָּל) מְכַל הָעַמִּים,
(וְשִׁבְתָּ) וּמוֹעֲדֵי קֹדֶשְׁךָ (בְּאַהֲבָה
וּבְרָצוֹן), בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחֻלָּתָנוּ.
בְּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ (הַשְּׁבֵת וְ)יִשְׂרָאֵל וְהַזְּמָנִים.

בְּרוּךְ אַתָּה
יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לַזְּמַן הַזֶּה.



יום שַׁבָּתוֹן אֵין לְשָׁכוֹת,
זָכְרוּ כְּרִיתַת הַנִּיחָת.
יוֹנָה מְצָאָה בּוֹ מָנוֹת,
וְשָׁם יָנוּחוּ יְגִיעֵי כָח.

הַיּוֹם נִכְבֵּד לְבָנֵי אֲמוֹנִים,
זֶהִירִים לְשֹׁמְרוֹ אֲבוֹת וּבָנִים,
חֲקוֹק בְּשָׁנֵי לַחֹת אֲבָנִים,
מֵרֵב אוֹנִים וְאַמִּיץ כָּח.

וּבָאוּ כָלָם בְּבְרִית יָחֵד,
נִעְשָׂה וְנִשְׁמַע אָמְרוּ כְּאַחַד,
וּפָתְחוּ וְעָנוּ יְהוָה אַחַד,
בְּרוּךְ הַנוֹתֵן לִיעָף כָּח.

דָּבָר בְּקֹדֶשׁוֹ בְּהַר הַמּוֹר,
יוֹם הַשְּׁבִיעִי זָכוֹר וְשֹׁמֹר,
וְכָל פְּקוּדָיו יָחֵד לְגִמּוֹר,
חֵזֶק מִתְנַגֵּים וְאַמִּץ כָּח.

הָעַם אֲשֶׁר נָע כְּצֹאן תָּעָה,
יִזְכּוֹר לְפָקְדוֹ בְּרִית וּשְׁבוּעָה,
לְבַל יַעֲבֹר בָּם מְקָרָה רָעָה,
כְּאֲשֶׁר נִשְׁבַּעְתָּ עַל מִי נָתַח.

Of the day of Shabbat cannot be forgotten;
her memory is a pleasant miasma.
The wandering dove found sanctuary in her
and there rest the laborers as well.

The day is honored by the faithful;
parents and children keep it steadfastly.
Engraved upon two stone tablets,
with great fortitude and abundant strength.

And all joined in the covenant together,
“we will obey and we will listen,” they said as one.
They began by answering “יהוה” is one,
Blessed is the one who gives strength to the weary.”

Speaking with holiness from the mountain of myrrh.
Remember and keep the seventh day.
All its laws should be learned together.
Huzzah! Take courageous and be full of strength.

The errant nation, wandering like sheep,
will not fail to heed *Hashem's* covenant and vow,
lest evil happenings come upon them,
as was foretold to Noah upon the waters.

יְהִי רַבּוֹן עֲלֵם וְעֹלָמִיָּא,
אֲנִתָּה הוּא מַלְכָּא מְלַךְ מַלְכֵּיָּא,
עוֹבֵד גְּבוּרְתֶּךָ וְתַמְהֵיָּא,
שֹׁפֵר קִדְמָךְ לְהַחֲוִיָּא.

שְׁבַחֲתִין אֲסִידֵר צִפְרָא וְרַמְשָׁא,
לָךְ אֱלֹהָא קְדִישָׁא דִּי בְרָא כָּל נַפְשָׁא,
עִירִין קְדִישִׁין וּבְנֵי אֲנָשָׁא,
חַיּוֹת בְּרָא וְעוֹפֵי שְׁמַיָּא.

רַבְרָבִין עוֹבְדִיךָ וְתַקִּיפִין,
מַכִּיךָ רַמִּיָּא וְזַקִּיךָ כְּפִיפִין,
לוֹ יַחֲזִיָּה גְּבַר שְׁנִין אֶלְפִין,
לֹא יַעוֹל גְּבוּרְתֶּךָ בְּחַשְׁבִּנְיָא.

אֱלֹהָא דִּי לֵיהּ יָקָר וּרְבוּתָא,
פְּרוּק יַת עֲנָךְ מִפּוּם אַרְיֹתָא,
וְאַפִּיק יַת עֵמֶךְ מִגּוֹ גְּלוּתָא,
עֵמֶךְ דִּי בַּחֲרַתְּ מִכָּל אֲמִיָּא.

לְמַקְדָּשֶׁךָ תוֹב וּלְקִדְשֶׁךָ קְדִישִׁין,
אַתָּר דִּי בֵּהּ יַחֲדוּן רוּחִין וְנַפְשִׁין,
וַיִּזְמְרוּן לָךְ שִׁירִין וְרַחֲשִׁין,
בִּירוּשָׁלַם קִרְתָּא דְשׁוּפְרֵיָּא.

יה, master of the cosmos and all the worlds,
You are the majestic king of kings,
You have created wonders and great deeds,
it is beautiful to declare before you.

I speak your praises both morning and evening,
to you, holy אלה, who created all souls:
Sacred spirits and human beings,
wild creatures of the land and birds of the sky.

Many and mighty are your deeds,
you humble the proud and straighten the bent.
Even if one were to live a thousand years,
they would not manage to fathom your power.

אלה, to whom the precious and plentiful belong,
save your flock from the predators' jaws.
Bring your people out of exile,
the people you chose from among all peoples.

Return to your Temple and your Holy of Holies,
the place where spirits and souls will rejoice.
They will sing to you songs and melodies
in Yerushalayim, your beautiful city.

מְנוּחָה וְשִׁמְחָה אֹר לַיהוּדִים,
 יוֹם שַׁבָּתוֹן יוֹם מַחְמָדִים,
 שׁוֹמְרֵיו וְזוֹכְרָיו הֵמָּה מְעִידִים,
 כִּי לְשֹׁשָׁה כָּל בְּרוּאִים וְעוֹמְדִים.

שָׁמַי שָׁמַיִם אֶרֶץ וַיָּמִים,
 כָּל צָבָא מָרוֹם גְּבוּהִים וְרָמִים,
 תַּנִּין וְאָדָם וְחַיִּית רְאֵמִים,
 כִּי בֵּיהָ יִהְיֶה צוּר עוֹלָמִים.

הוא אֲשֶׁר דָּבַר לְעַם סְגֻלָּתוֹ,
 שְׁמוֹר לְקִדְשׁוֹ מִבּוֹאוֹ וְעַד צִיאָתוֹ,
 שַׁבָּת קִדְשׁ יוֹם חֲמֻדָּתוֹ,
 כִּי בּוֹ שַׁבָּת אֵל מְכַל מְלֹאכָתוֹ.

בְּמַצּוֹת שַׁבָּת אֵל יַחֲלִיצֶךָ,
 קוֹם קְרָא אֱלֹיו יַחֲיֵשׁ לְאַמְצֶךָ,
 נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצֶךָ,
 אֲכֹל בְּשִׁמְחָה כִּי כָּבֵד רָצֶךָ.

בְּמִשְׁנֶה לַחֵם וְקִדּוּשׁ רַבָּה,
 בְּרַב מְטַעֲמִים וְרוּחַ נְדִיבָה,
 יִזְכּוּ לָרַב טוֹב הַמִּתְעַנְּגִים בָּהּ,
 בְּבִיאַת גּוֹאֵל לַחַיִּי הָעוֹלָם הַבָּא.

Rest and joy, light for the Jews,
 The Shabbat day, a day of delights,
 Those who keep it and remember it will attest,
 That in six days all were created and endure.

The highest heavens, the land and the sea,
 The multitudes of creation great and mighty,
 Sea monsters and humans and wild *re'emim*,
 For in **יהוה** is the foundation of the Cosmos.

This is what *Hashem* told the treasured nation:
 “Keep it holy from start to finish.”
 The holy Shabbat is THEIR beloved day,
 For on that day THEY rested from all THEIR labor.

Those who keep the Shabbat will draw from **אל**'s strength,
 When you call on THEM, THEY will soon empower you,
 Say the prayers “Soul of all life” and “We proclaim,”
 Eat joyfully, for you are in THEIR favor.

With two loaves of bread and the Great [daytime] Kiddush,
 With a bounty of delicious food and a spirit of generosity,
 Those who take pleasure in the Shabbat will merit only good,
 When the redeemer comes to grant life in *Olam Haba*.

כִּי אֲשֶׁמְרָה שַׁבָּת אֶל יִשְׁמְרֵנִי,
אוֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינִי.

אָסוּר מֵצֵא חֶפֶץ עֲשׂוֹת דְּרָכִים,
גַּם מִלְדַּבֵּר בּוֹ דְּבָרֵי צָרָכִים,
דְּבָרֵי סְחוּרָה אִף (אוֹ) דְּבָרֵי מְלָכִים,
אֶהְיֶה בְּתוֹרַת אֶל וּתְחַכְמֵנִי.

בּוֹ אֲמַצָּא תָמִיד נֶפֶשׁ (נוֹחַ) לְנַפְשִׁי,
הִנֵּה לְדוֹר רֵאשׁוֹן נָתַן קְדוּשִׁי
מוֹפֵת בְּתַת לָחֶם מִשְׁנֶה בְּשִׁשִּׁי,
כָּכָה בְּכָל שִׁשִּׁי יִכְפִּיל מְזוֹנִי.

רְשׁוּם בְּדַת הָאֵל חֶק אֶל סִגְנוֹ,
בּוֹ לַעֲרוֹךְ לָחֶם פָּנִים בְּפָנָיו,
עַל כֵּן לְהִתְעַנּוֹת בּוֹ עַל פִּי נְבוֹנִי
אָסוּר לְבַד מִיּוֹם כְּפוּר עוֹנִי.

הוא יום (הַיּוֹם) מְכַבֵּד הוּא יוֹם תַּעֲנוּגִים,
לָחֶם וַיֵּין טוֹב מָרֵק וּקְנִידֵלֶךְ,
הַמֵּתֶאֱבָלִים בּוֹ אַחֲזוֹר נְסוּגִים,
כִּי יוֹם שְׁמֵחוֹת הוּא וּתְשַׁמְחֵנִי.

מִחַל מְלֶאכָה בּוֹ סוּפוֹ לְהַכְרִית,
עַל כֵּן אֲכַבֵּס בּוֹ לְבִי כְּבָרִית,
וְאֶתְפַּלֵּלָה אֶל אֵל עֲרֵבִית וְשַׁחֲרִית,
מוֹסֵף וְגַם מְנַחָה הוּא יַעֲנֵנִי.

When I keep the Shabbat, אֱלֹהִים will watch over me.
 She is a sign in the Cosmos forever between THEM and me.

It is forbidden to acquire an object or to make a path,
 Also to discuss matters of everyday life,
 Words of business, even words of politics.
 I will act according to the Torah and it will make me wise.

On Shabbat I always find sustenance for my soul,
 To the first generation they gave my sanctification,
 A miracle, with the giving of two loaves on the sixth day,
 Thus on every sixth day they will double my sustenance.

It is inscribed in the stricture of אֱלֹהִים, a statute for THEIR servants,
 To set out two loaves of bread on Shabbat.
 Therefore, the wise have said that to fast on it
 is forbidden, except for the day of Yom Kippur.

It is an honored day, a day of celebration,
 Bread and good wine, soup and matso balls,
 Those who mourn on it are set back,
 For it is a day of happiness and it will gladden me.

The one who labors on it is doomed to excommunication.
 Therefore I will cleanse my heart as with soap,
 And I will pray to אֱלֹהִים in the evening and the morning,
 At *Mussaf* and *Minḥa* as well, they will answer me.

To your mum!

When I look into your eyes,
your love is there for me
And the more I go inside,
the more there is to see

It's all too much for me to take
The love that's shining all around you
Everywhere, it's what you make
For us to take, it's all too much

Floating down the stream of time,
of life to life with me
Makes no difference where you are
or where you'd like to be

It's all too much for me to take
The love that's shining all around here
All the world's a birthday cake,
So take a piece but not too much

Set me on a silver sun,
for I know that I'm free
Show me that I'm everywhere,
and get me home for tea

It's all too much for me to take
There's plenty there for everybody
The more you give, the more you get
The more it is and it's too much.

Nice to have the time to take
this opportunity
Time for me to look at you
and you to look at me

It's all too much for me to see
A love that's shining all around here
The more I am, the less I know
And what I do is all too much

It's all too much for me to take
The love that's shining all around you
Everywhere, it's what you make
For us to take, it's all too much

It's too much.....It's too much
It's too much.....It's too much
It's too much.....It's too much
It's too much.....It's too much
aaaah-Ahhh!

Too much too much too much too much too much too much too much too much too
much too much too much too much too much too much too much too much too much
too much too much too much too much too much too much too much too much too
much too much too much too much too much too much too much too much too much
too much too much too much too much too much too much too much too much too
much too much too much too much too much too much too much too much too much
too much too much too much too much too much too much too much too much too
much too much too much too much too much too much too much too much too much
too much too much too much too much too much too much too much too much too
much too much too much too much too much too much too much too much too much
too much too much too much too much too much too much too much too much too
much too much too much too much too much too much too much too much too much
too much too much too much too much too much too much too much too much too
much too much too much too much too much too much too much too much too much





בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא נִפְשוֹת רַבּוֹת
 וְחֹסְרוֹנָן עַל כָּל מָה שֶׁבְּרָאתָ לְהַחְיֹת בָּהֶם נֶפֶשׁ כָּל חַי:
 בְּרוּךְ חַי הָעוֹלָמִים:



Blessed are you, **יהוה** our *elo'ah*, cosmic majesty,
who creates a diverse multitude of creatures, each created with an
absence [within it] through which it is enlivened
with the Spirit of Life. Blessed is the Life of the Cosmos.

You need only ask the domesticated animals
and they will teach you;
The birds of the sky and they will tell you;
Or speak with the Earth and it will teach you;
And the fish of the sea, they will tell you.

וְאִלֵּים שְׁאֵל־נָא בְּהֵמוֹת וְתִרְגְּלָן
וְעוֹף הַשָּׁמַיִם וְיִגְדְּכֶם:
אוֹ שִׁיז לְאָרֶץ וְתִרְגְּלָן
וְיִסְפְּרוּ לָךְ דְּגַי הַיָּם: (איוב יב:ז-ח)

All of life lives by virtue of every creature satisfying another creature's needs. We rely on each other and we depend upon one another. Not one of us was created so self-sufficient that we could live independently from one another. Only the plants (including the trees) and some bacteria can make their own food out of the combination of soil minerals, water, sunlight, and atmospheric gases available on our planet. All of life on Earth (including human beings) depends upon plants and bacteria for their sustenance to live. We were all created lacking — with *hesronan* — and through fulfilling each other's needs, all the diverse multiplicity of living creatures on Earth becomes interconnected in a living Oneness. While we are obligated not to lay waste or to be callously wasteful, our bodies create the breath and food for other lifeforms to live and our choices in diet, settlement, transportation, and recreation create opportunities for other lifeforms to flourish. What do you think is the relationship between your feeling satiated (*sova*) and being created with *hesronan*? What is the connection between not being wasteful and being mindful about what we are lacking? In the first blessing of the Birkat haMazon, in Borei Nefashot, and in the blessing on flowering fruit trees, the idea of *hesronan* is explicit. Why do these blessings all speak of our *hesronan*?

And אֱלֹהִים exclaimed: 'Behold, I have given you every herb yielding seed that is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed — to you it shall be for food; and to every wild creature of the land, and to every bird in the sky, and to everything that creeps upon the ground wherein there is a living soul, [I have given] every green herb for food.' And it was so.

וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־
כָּל־עֵשֶׂב וְזֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־
הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִיעֵץ
וְזֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלִכָּל־חַיַּת
הָאָרֶץ וְלִכָּל־עוֹף הַשָּׁמַיִם וְלִכָּל וְרוֹמֵשׁ
עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־
יִרְקַע עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:

(בראשית א: כט-ל)

Rav Yehudah said in the name of Rav: The first Earthling (*Adam haRishon*) was not permitted to eat the flesh of animals, for it is written, "[Behold I have given you all the herbs, etc.] to you it shall be for food, and to all the wild animals of the earth," implying, but the wild animals of the earth shall not be for you.

אמר רב יהודה אמר רב אדם הראשון
לא הותר לו בשר לאכילה דכתיב
לכם יהיה לאכלה ולכל חית הארץ
(בראשית א:כט) ולא חית הארץ לכם
(סנהדרין נט ב)

Rivi Yosi ben Rivi Bun said, "It is forbidden to live in a town in which there is no vegetable garden."

אמר רבי יוסי בן רבי בון: אף אסור
לדור בעיר שאין בה גיננותא של ירק.
(ירושלמי קידושין ד:יא)

When Rav Huna began to eat bread, he would open the doors of his house and and proclaim,

כי הוה כרך ריפתא הוה פתח לבביה
ואמר כל מאן דצריך לייתי וליכול אמר

"Whoever is in need of food may come in and eat at my table."

"רַבָּא כּוֹלְהוּ מְצִינָא מְקִימנָא"
(תענית כ ב)

You shall worship יהוה your *elo'ah* and THEY shall bless your bread and your water, and remove illness from your midst.

וְעִבְדִּיתֶם אֶת יְהוָה אֱלֹהֵיכֶם וַיְבָרֶךְ
אֶת-לֶחְמֶךָ וְאֶת-מִימֶיךָ וַיְהַסְרֵתִי
מִפְּלֶה מִקְרָבְךָ:
(שמות כג:כה)

MISHNAH What blessing do we say over fruit? Over the fruit of trees, one says, "[Blessed are you, יהוה our *elo'ah*, cosmic majesty] Who forms the fruit of the tree," except over wine; for over wine one says, "...Who forms the fruit of the vine." Over the fruits of the Earth one says: "...Who forms the fruit of the ground," except over bread; for over bread one says, "...Who brings forth bread from the Earth" (after Psalms 104:14). Over vegetables one says, "...Who forms the fruit of the ground"; but Rabbi Yehuda declares: "...Who forms diverse kinds of herbs (*desha'im*)."

מתנ"י כיצד מברכין על הפירות?
על פירות האילן הוא אומר בורא
פרי העץ, חוץ מן היין; שעל היין
הוא אומר בורא פרי הגפן. ועל
פירות הארץ הוא אומר בורא
פרי האדמה, חוץ מן הפת; שעל
הפת הוא אומר המוציא לחם מן
הארץ. ועל הירקות הוא אומר
בורא פרי האדמה. רבי יהודה
אומר בורא מיני דשאים: (ברכות
כה א - ברכות כה ב)

Rabbi David Seidenberg explains: The Talmud (*Brakhot* 35a-b) teaches that eating food without saying a brakhah (a blessing) beforehand is like stealing. A lot of people know that teaching, and it is pretty deep. But here is an even deeper part: the Talmud does not call it "stealing", but מעילה (*me'ilah*), which means taking from sacred property that belongs to the Temple. So that means that everything in the world is sacred and this Creation is like a HOLY TEMPLE. If *me'ilah* means that you cannot use property that is sanctified, that is because sanctified property must be used for a sacred purpose and it must be used by the priests. So if saying a *brakhah* changes the status of something so that you can now eat it, what status is the brakhah changing? Is it turning the food into something that's no longer sacred and can therefore be used by an ordinary person (a *hedyot* "הדיוט")? OR, is it turning the person from a *hedyot* into a priest?

I think it means that by saying a blessing before we eat—or before we take in any pleasure that has a *brakhah*—we become like priests administering to Creation, which means we take on an awesome responsibility: that we should act not just for our own sake but for the sake of all people and all beings. That's the role of the priest in the Temple.

I bless us that we all merit to really see the world through such eyes, and that our every act of eating, of taking, from this world, be an act of sanctification and blessing — meaning, not just blessing God, but bringing blessing, to all the creatures that we share this planet with. Or, in Rabbi Moshe Cordovero's words (*Tomer Devorah*, end of ch. 3),

זֶה הַכֶּלֶל, הַהִמָּלֵךְ עַל כָּל הַנְּמָצָאִים שֶׁלֹּא לְחַבְּלָם, תְּלִיזָה בְּחֻמְבָּהּ

"This is the general principle: Having pity on all beings not to hurt them, is contingent on Hokhmah." May we live and work and act so that our actions "cause life to stream forth, to all beings."

Then Moshe and Aharon, Nadav and Avihu, and the seventy elders of Yisra'el ascended; and they perceived the *elo'ah* of Yisra'el and beneath its feet, a work like a dais of sapphire, its color like that of pure sky. Yet against the leaders of the children of Yisra'el he did not strike; they beheld **האלהים** and they ate and drank.

Not like this world (*olam hazeh*) is the world to come (*olam haba*). In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekhinah; as it is said, "And they beheld **האלהים**, and did eat and drink."

וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים
מִזִּקְנֵי יִשְׂרָאֵל: וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת
רַגְלָיו כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וּכְעֵצ הַשָּׁמַיִם
לְטָהָר: וְאֶל-אַצִּילִי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ
וַיַּחֲזוּ אֶת-הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:
(שמות כד: ט-יא)

מרגלא בפומיה דרב [לא כעולם הזה העולם
הבא] העולם הבא אין בו לא אכילה ולא
שתיה ולא פריה ורביה ולא משא ומתן ולא
קנאה ולא שנאה ולא תחרות אלא צדיקים
יושבין ועטרותיהם בראשיהם ונהנים
מזיו השכינה שנאמר "ויחזו את האלהים
ויאכלו וישתו" (שמות כד, יא): (ברכות יז א)

R' Yeshayahu Horowitz (d. 1630) teaches, "While you are eating, think of how you are eating before *Hashem*, and how there is no veil between you and the Holy One."

We remind ourselves that we too are responsible to provide for others, and that we have some will over how to direct our desires when we say,

פִּתְחֵךָ אֶת יָדְךָ וּמַשְׁבִּיעַ לְכֹל חַי רָצוֹן

"Open your hand and satisfy all that Life desires!" When we open our hand, we are expressing lovingkindness and walking in the ways of *Hashem*, and this is modeled by Rav Huna in his open doorproclamation at the onset of his meals for all who are hungry to come and eat (Bavli Ta'anit 20b).

Not only through satisfying each other's needs with *tsedakah*, but also in satisfying your own needs with consideration and thoughtfulness can you better yourself and the world. When you buy fruits, grains and vegetables tended with care by farmers who love the Earth, and who are conscious to minimize the harm and suffering of all living creatures, you are helping to heal this world. By fulfilling each other's needs with lovingkindness we help to express a more loving Nature. This is an important lesson. Through an esoteric reading of the Rambam (d. 1204), both R' Avraham Abulafia (d. after 1291) and R' Yosef Gikatalia (d. 1310) independently taught that the underlying meaning of the divine name *Elohim* is synonymous with *ba-Teva* Nature (הטבע = 86 = אלהים), "for Nature exhibits the Divine will" (R' Moshe Cordovero, *Pardes Rimmonim*, Shaar 12, ch. 2, f. 66a). The Nature of this world can seem cruel and disturbing, but by cultivating the earth with love and with consideration for all of its creatures, we can bring about a more peaceful world.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the nursing child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of יהוה, as the waters cover the sea.

Rav Yehudah said: Where do we find that blessing the food afterward is obligated from the Torah? Where it says: "When you will eat and feel satisfied you will bless [יהוה your *elo'ah* for the good Earth THEY have given you]" (Deuteronomy 8:10).

According to what I heard from my Master [the Baal Shem Tov] in the name of the writings of Maimonides who replied in a responsum to a particular country that had denied the resurrection and his reply defeated them. For the intellect is made from the refining of the blood etc. see there (*Zafnat Paneah*, 50a). And Rabbi Moses of Coucy disagrees with Maimonides and counts among the [365] prohibitions a prohibition for the haughty of spirit etc., for האלהים revealed to him in a dream that recollection etc. and the opposite is the case with forgetfulness etc. see there (Smag, Prohibition 64). And he [the Baal Shem Tov] explained that when there is coagulation in the blood, then the person is in a state of the [divine] backside which is numerically equivalent to the word "you will forget" (*tishkahl* = 728) for recollection derives from the masculine [divine] names [*zahir* = masculine = recollect] and forgetfulness from the backside [i.e. feminine] of the Father (the Sefirah of Hokhmah) and the Mother (the Sefirah of Binah) [the divine names associated with which] are numerically equivalent to the word "you will forget" [i.e. YUD YUD HEY YUD HEY VUV YUD HEY VUV HEY (Hokhmah) ALEF ALEF HEY ALEF HEY YUD ALEF HEY YUD HEY (Binah) = 728 = *Tishkahl*]] as is written in [the Lurianic] *Yihudim*. And as it is with a single individual so is it in general, that exile derives from forgetfulness and from recollection comes redemption. And the words of the wise are gracious."

(Ya'akov Yosef of Polonoeye, *Zafnat Paneah*, 1st ed., 77a.)

וְגַר זֶאֵב עִם-כֶּבֶשׂ וְנָמֵר
עִם-גְּדִי יִרְבֹּץ וְעֵגֶל וּכְפִיר
וּמְרִיא יִחְדּוּ וְנָעַר קָטָן נִהְגָּ
בָּם: וּפְרָה וְדֹב תִּרְעֶינָה יִחְדּוּ
וְיִבְצּוּ יִלְדֵיהֶן וְאַרְיֵה כִּבְקָר
יֹאכֹל-תֵּבֵן: וְשִׁעְשִׁיעַ יוֹנֵק
עַל-חֵר פֶּתֶן וְעַל מְאוּרֶת
צִפְעוֹנִי גָמֹל יָדוּ הָדָה: לֹא-
יָרְעוּ וְלֹא-יִשְׁחָתוּ בְּכָל-חֵר
קֹדֶשִׁי כִּי-מִלֵּאָה הָאָרֶץ דַּעְהָ
אֶת-יְהוָה בְּמִים לִים מְכַסִּים:
(ישעיהו יא:ו-ט)

אָמַר רַב יְהוּדָה מִנֵּין לְבִרְכַּת
הַמְּזוֹן לְאַתְרֵיהָ מִן הַתּוֹרָה
שֶׁנֶּעְמַר: וְאָכַלְתָּ וְשָׂבַעְתָּ
וּבִרְכָתָּ. (ברכות כא א)

על פי ששמעתי ממורי
זלה"ה בשם כתבי הרמב"ם
שהשיב תשובה למדינה
א' שכפרו בתחיית המתים
ותשובתו נוצחת להם.
כי השכל נעשה מברירת
הדמים כו' יעו"ש והנה ר"מ
מקוצי חולק על הרמב"ם
ומנה בין האוין אזהרה
לגסי הרוח כו'. כי נגלה אליו
האלהים בחלום כי הזכירה
כו'. וההיפוך השכחה כו'
יעו"ש וביאר הוא כי כאשר
יש עכירות בדם אז האדם
הוא בבחי' אחוריים גי'
תשכ"ח כי הזכירה נמשך
משמות זכו"ר. והשכחה
מאחוריים דאו"א גי' תשכ"ח
כמו שכתוב ביחודים. וכמו
שהוא בפרטות אדם א' כך
הוא בכללות שנמשך הגלות
מהשכחה ומהזכירה בא
הגאולה ודפח"ח

The essential idea of blessing הַרְחֵמֵנוּ (the Compassionate Womb of Creation) after eating is this: *Contented wholeness* (שלמות) is an experience of Divine Nature. When feeling *satiated* (שבוע), we may become *forgetful* (שכחה) of the *absence* (חסרון) created within us through which our lives and those of all living creatures are interwoven. We may even, *has v'shalom* (heaven forfend!) succumb to the delusion that we are self-sustaining and invulnerable and thereby develop insatiable predatory appetites. Through reciprocating *blessing* (ברכה), we cultivate a humility and mindful awareness so that we may never forget all of that which our lives depend: the Earth, our fellow creatures, and the interconnected Spirit of All Life. As we are taught:

שְׁוִיתִי יְהוָה לִפְנֵי תָמִיד וכו' –

“I will set יהוה before me always...” (Psalms 16:8), and:

אֲתָהּ הָרָאָתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדּוֹ:

“Unto you it was shown that you might know that יהוה is האלהים; there is nothing else besides.” (Deuteronomy 4:35)

Verses of Torah to Elevate the Meal*

פסוקים למזון

בשבת וביום טוב:

A Song of Ascending Terraces.

When יהוה returns us to her dwelling place, *Tsion*, we will be like dreamers: our mouths filled with laughter, our tongues with ululations!

All the other peoples of the world will say:

“יהוה does amazing things for her people.” יהוה does awesome things for us – *we are euphoric!*

Return our lost tribes יהוה, like (water filling) the desert streams. Those who plant with tears shall reap with joy. Though one may go to their field weeping, carrying a pail full of seeds, they shall return home with joy, bearing a mighty harvest.

My mouth shall speak the praise of יהוה and all creatures shall bless *Hashem's* holy name in the cosmos forever.

We will bless יה now and forever in the cosmos, *Hallelu יה!*

Thank יהוה for THEY are benevolent, for THEIR lovingkindness is within the fabric of the cosmos.

Who can tell of the mighty acts of יהוה and make all of THEIR praise be heard?

שִׁיר הַמַּעֲלֹת: בְּשׁוּב יְהוָה
אֶת־שִׁיבַת צִיּוֹן הִיִּינוּ בְּחִלָּמִים
אִזּוּ יִמְלֹא שֹׁחַק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה
אִזּוּ יֵאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה
לַעֲשׂוֹת עִם־אֱלֹהֵי הַגְדִּיל יְהוָה
לַעֲשׂוֹת עִמָּנוּ הִיִּינוּ שְׂמִחִים:
שׁוּבָה יְהוָה אֶת־שְׁבִיתֵנוּ
כְּאֶפְרַיִם בְּנִגְבִּי: הַזֵּרְעִים בְּדִמְעָה
בָּרְנָה יִקְצְרוּ: הָלוֹךְ יֵלֶךְ וּבָכָה
נִשָּׂא מִשֹּׁךְ־הַזֶּרַע בָּא־יָבֵא בָרְנָה
נִשָּׂא אֶלְמָתִי: (תהלים קכו)

תְּהִלַּת יְהוָה יְדַבֵּר פִּי, וַיְבָרֵךְ כָּל
בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:
(תהלים קמח:בא)

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מִעַתָּה וְעַד עוֹלָם,
הַלְלוּיָהּ: (תהלים קטו:יח)

הוֹדוּ לַיהוָה כִּי טוֹב
כִּי לְעוֹלָם חֲסִדּוֹ: (תהלים קל"א)

מִי יִמְלֹל גְּבוּרוֹת יְהוָה
יִשְׁמִיעַ כָּל תְּהִלָּתוֹ: (תהלים קוב)

* *Siddur Sefat Yisroel*: The source for reciting Psalms 126 is in the *Sefer Seder Hayom* by R' Moshe ibn Makir, the author of the prayer *Modeh Ani*. Psalms 126 is said in order to include *Divrei Torah* at the table. The minhag is to add two to four psukim afterward, as listed above. According to the ARI z"l, these verses are said for kabbalistic reasons.



(From Mishna Avot 3:3) Rabbi Shimon exclaimed: If three have eaten at one table and have not spoken over it words of Torah, it is as though they had eaten of the sacrifices of the dead, for it is written, “All tables are covered with filthy vomit; no place is clean” (Isaiah 28:8). But if three have eaten at one table and have spoken over it words of Torah, it is as if they had eaten from the blessed Holy One’s table space for it is written “He said to me, ‘This is the table that stands before יהוה’” (Ezekiel 41:22).

Binyamin the Shepherd made a sandwich and [afterward] said, “Blessed is the Source of this Food.” Rav says, “He has satisfied his obligation!” Rav also said, it is not a *brakha* if one fails to remember to include the Divine Name. [Therefore say:] “Blessed is **הַרְחֵמֵנוּ** [Cosmic Majesty] Source of this Food.”

רבי שמעון אומר, שלשה שאכלו
על שלחן אחד ולא אמרו עליו דברי
תורה, באלו אכלו מזבחי מתים,
שנאמר כי כל שלחנות מלאו קיא
צאה בלי מקום (ישעיה כח:).
אבל שלשה שאכלו על שלחן אחד
ואמרו עליו דברי תורה, באלו אכלו
משלחנו של מקום ברוך הוא. שנאמר
(יחזקאל מא:כב) וידבר אלי זה השלחן
אשר לפני יהוה. (משנה אבות ג:ג)

בְּנֵימִין רָעִיָא בְּרֵךְ רִיפְתָּא, וְאָמַר:
 בְּרִיךְ מְרִיָּה דְהָאִי פִיתָא. אָמַר רַב:
 יֵצֵא. וְהָאֵמַר רַב כָּל בְּרַכָּה שְׂאִין בִּיה
 הִזְכֵּרַת הַשֵּׁם אֵינָה בְּרַכָּה דְאָמַר
 בְּרִיךְ רַחֲמָנָא [מִלְכָּא דְעֻלְמָא]
 מְרִיָּה דְהָאִי פִיתָא. (ירושלמי ברכות מ:ב)

Beckoning everyone to bless after the meal*If three who love to bless have eaten together, one begins:*

Friends, let us Bless!

May the name יהוה be blessed from here to the edge of the cosmos!

With the permission of my friends, let us bless (our *elo'ah*) from whose bounty we have eaten.Blessed is (our *elo'ah*) the One whose food we have eaten, and through whose goodness our life depends!

Blessed are THEY and blessed is THEIR Ineffable Name.

Blessing the Source

Blessed are you, יהוה our *elo'ah*, cosmic majesty, who feeds the whole world with goodness, with grace, with lovingkindness, and with compassion. You feed all creatures for your lovingkindness is in the Cosmos. Through your great goodness we have never been lacking for food: May we never ever be lacking – for the sake of your great name – because you nourish and sustain all beings, you are so good to everything, and you provide food for all your creatures. As it is written, “You open your hand, and satisfy the desires of all living creatures.” Blessed are you יהוה, who feeds everything.

Blessing for the Land and its Bounty

We thank you, יהוה our *elo'ah*, for the lovely, excellent and desirable land you gave to our ancestors; and for our liberation, יהוה our *elo'ah*, from a land of constrictions, redeeming us from a house of slavery; and for the promise we made with each other — a promise you made part of our very being; and for your Torah that you teach us, and for your mysteries which you reveal to us, and for the life, grace and lovingkindness that you bestow on us, and for the food with which you constantly nourish and sustain us — every day, in every season, and in every moment...

זימון לברכת המזון

חברי נברך!

יהי שם יהוה מברך מעתה ועד עולם: (תהלים קיגב)

ברשות חברי נברך (אלהינו) שאכלנו משלו.

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו!

ברוך הוא וברוך שמו.

ברכת המקור של השפע

ברוך אתה יהוה אלהינו מלך העולם הן את העולם כלו בטובו בחסד וברחמים הוא

נתן לנו לכל-בשר

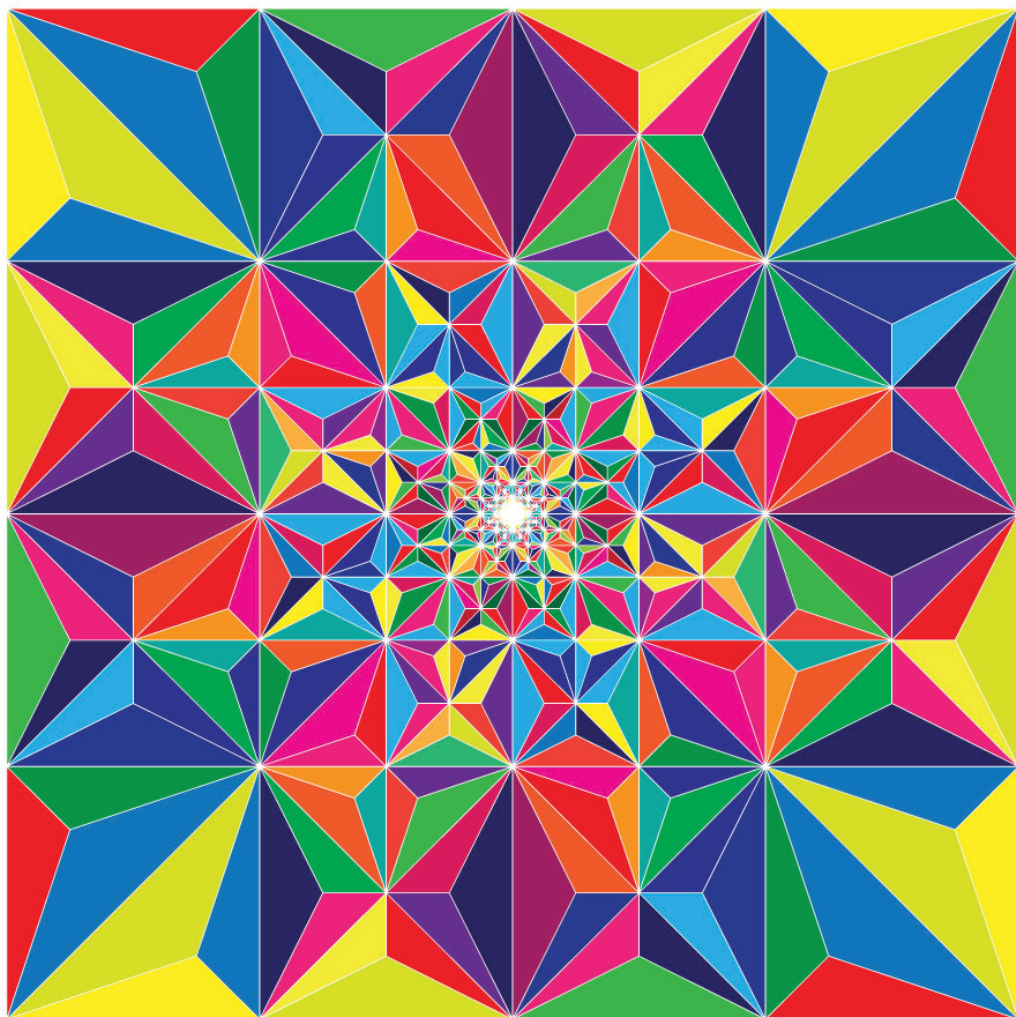
כי לעולם חסדו (תהלים קלזב):
ובטובו הגדול תמיד לא חסר לנו
ואל יחסר לנו מזון לעולם ועד
בעבור שמו הגדול: כי הוא זן
ומפרנס לכל ומטביב לכל ומכין
מזון לכל בריותיו אשר ברא.
כאמור:

פותח את-ידך ומשביע לכל-**חיי רצון** (תהלים קמה:טז):

ברוך אתה יהוה הן את הכל.

מודים

נודה לך יהוה אלהינו על
שהנתת לאבותינו ארץ חמדה
טובה ורחבה ועל שהוצאתנו יהוה
אלהינו מארץ מצרים ופדיתנו
מבית עבדים ועל ברייתך שהתמת
בבשרנו ועל תורתך שלמדנו ועל
חקיך שהודעתנו ועל חיים חן
וחסד שהונתנו ועל אכילת מזון
שאתה זן ומפרנס אותנו תמיד
בכל יום ובכל עת ובכל שעה.



We thank you also for the miracles, for the redemption, for your mighty deeds, rescuing acts, and wonders, you made for our ancestors in days of old, in this season:

On Hanukkah: In the days of the Hasmonean, Mattityahu ben Yohanan, the Kohen Gadol, and his sons (ca. 164 BCE) when the wicked Seleucid Greek kingdom rose against your people Yisra'el to make them forgetful of your Torah, and to force them to transgress the statutes you commanded them. Then, in your abundant mercy, you rose up for them in their time of trouble; you plead their cause, you judged their complaint, you avenged their wrong; you delivered the strong into the hands

ועל הנסים ועל הפרקן ועל הגבורות
ועל התשועות ועל הנפלאות שעשית
לאבותינו בימים ההם בזמן הזה:

בחנוכה: בימי מתתיהו בן יוחנן
כהן גדול, חשמונאי ובניו, כשעמדה
מלכות יון הרשעה, על עמך ישראל,
להשכיחם תורתך ולהעבירם מחקי
רצונך: ואתה ברחמיך הרבים, עמדת
להם בעת צרתם. רבת את ריבם,
דנת את דינם, נקמת את נקמתם:
מסרת גבורים ביד חלשים, ורבים ביד
מעטים, וטמאים ביד טהורים, ורשעים
ביד צדיקים, וזדים ביד עוסקי תורתך:
ולך עשית שם גדול וקדוש בעולמך,
ולעמך ישראל עשית תשועה גדולה

of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who occupied themselves in your Torah. For yourself you made a great and holy name in your world, and for your people Yisra'el you didst work a great deliverance and redemption as at this day. And thereupon your children came into the innermost of your house, cleansed your temple, purified your sanctuary, kindled lights in your holy courts, and appointed these eight days of Hanukkah (house warming) in order to give thanks and praises unto your great name.

On Purim: In the days of Mordekai and Esther (ca. 486 BCE), in Shushan the capital (of the Persian empire), when the wicked Haman rose up against them, and sought to destroy, "to slay, and to cause all the Jews to perish, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to prey upon their belongings." Then in your abundant mercy you brought his counsel to nought, frustrated his design, and returned his wickedness upon his own head; and they suspended him and his sons upon the tree.

On secular & national days of thanksgiving: For whom is the Garden to seize and occupy? Speak to the Earth and she will teach you! Yours, *HaShem*, is the Earth, and the fullness thereof. Just as Adam and Hava were knit together in the womb, within the innermost depths of Adamah, so too were we born as children of the Earth with compassion to cultivate and preserve her Garden. As immigrants in a foreign land, we saw ourselves as grasshoppers in the eyes of predatory overlords. "Not by their own sword did they seize land and possess it, nor did their own arm save them." "Through your own hand, *HaShem*, were the nations driven out and planted in; you separated the peoples and spread them abroad." Consequently, the Earth screams silently from the blood of humanity which it cannot help but soak up, while we cry with gratitude for the bounty and sanctuary we have found in her. Blessed is the One who preserves the Earth for those who share in her bounty.

וּפְרָקוֹן בְּהִיּוֹם הַזֶּה: וְאַחֵר כִּךְ
כָּאוֹן בְּנִיךָ לְדָבִיר בֵּיתְךָ, וּפְנוּ
אֶת הַיִּכְלָךְ, וְטִהְרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ.
וְקִבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ,
לְהוֹדוֹת לְהֵלֵל לְשִׁמְךָ הַגָּדוֹל.

בפורים: בימי מרדכי ואסתר
בשושן הבירה, בפעמם עליהם
המון הרשע, בקש להשמיד
להרג ולאבד את-כל-היהודים
מנער ועד-זקן טף ונשים ביום
אחד בשלושה עשר לחודש
שנים-עשר הוא-חודש אדר
ושללם לבז (אסתר ג:א): ואתה
ברחמך הרבים הפרת את
עצתו, וקלקלת את מחשבתו,
והשבות לו גמולו בראשו. ותלו
אותו ואת בניו על העץ.

בימים חילונים של הודיה: למי
הארץ לרשת ולכבוש? שיה
לארץ ותרו! (איוב יב:ח) לך
הארץ ומלואה תבל וישגי בה
(תהלים כד:א). כפי שאדם ותנה
נוצרו בבטן, ברחם בתחתיות
האדמה, (תהלים קלט:יא-טו)
כך גם נולדנו בני אדמה עם
רחמים לעבדה ולשמר את גנה
(בראשית ב:טו). במהגרים בארץ
נכריה נהי בעינינו בתגבים
בעיני בני ענק (במדבר יג:לג). כי
לא בתורכם ירשו ארץ וזרעם
לא-הושיעה למנו (תהלים מד:ד)
חלק. אתה ידך גוים הורשת
ותטעם תרע לאממים ותשלחם
(תהלים מד:ג). האדמה אפוא
זועקת בשקט מדמי אחינו
אשר היא סופגת (בראשית
ד:י) ואלו אנו בוכים תרישית
דמעות של תודה על השפע
והמקלט שמצאנו בה (תהלים
קכו). ברוך המשמר את הארץ
עבור החולקים בשפעה.

For all this, יהוה our *elo'ah*, we thank and bless you. May your name be blessed by all life, by each creature in its own way, continually and in the cosmos forever. As it is written, “and eat and be satisfied and bless יהוה your *elo'ah* for the good earth given you.” Blessed are you יהוה for the Earth and for its food.

Blessing for a Just and Peaceful World

Have compassion, יהוה our *elo'ah*, on us and upon Yisra'el your people, on the City of Peace (Yerushalayim) and upon *Tsion* the place upon which your *kavod* – your spiritual radiance – dwells, on the kingdom of the house of David your chosen servant and upon the great and holy house wherein your Ineffable Name was pronounced. Our *elo'ah*, our Father, refresh us, nourish us, sustain, support and relieve us. Speedily, יהוה our *elo'ah*, relieve us from all our troubles. We beg you, יהוה our *elo'ah*, let our bodies never be indebted to others. Rather, may we only ever rely on your helping hand that is full, open, holy and ample, so that we may never be ashamed nor ever be put to shame.

Take pleasure, יהוה our *elo'ah*, to nurture us through your *mitsvot*, and especially through the *mitsvah* of the 7th day, this great and holy Shabbat, since this day is great and holy before you, that we may relax and nap thereon in love in accordance with the command of your will. In your favor, יהוה our *elo'ah*, grant us such relief that there be no trouble, grief or mourning on the day of our rest. Let us, יהוה our *elo'ah*, witness the comfort of *Tsion* your city and the rebuilding of your holy City of Peace, Yerushalayim, for you are the Master of rescue and of comfort.

On Yom Tov: Our *elo'ah* and *elo'ah* of our Ancestors! May we rise and come before you and be accepted with the memory of our holy ancestors, with the memory of the *Moshiach* – the child of David your servant, of the your holy City of Peace, Yerushalayim, and of all your people – the community called Yisra'el. (Please) save us with goodness, with grace and lovingkindness, with compassion, with life, and with peace,

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ
מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ
שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד:
בְּכַתוֹב: וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַּתְךָ
אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ
הַטֹּבָה אֲשֶׁר נָתַתָּ לָךְ (דברים ח:)
בְּרוּךְ אַתָּה יְהוָה עַל הָאָרֶץ וְעַל
הַמָּזוֹן.

בקשה לעולם של צדק ושלום
רַחֵם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וְעַל
יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַם עִירְךָ
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מַלְכוּת
בֵּית דָּוִד מִשְׁיַחְךָ וְעַל הַבֵּית הַגָּדוֹל
וְהַקֹּדֶשׁ שְׁנִקְרָא שְׁמֶךָ עָלֵינוּ:
אֱלֹהֵינוּ אָבִינוּ רוֹעֵנוּ (בחנו: רַעֲנוּ)
זִנְנוּ פְּרַסְנוּ וּכְלַכְנוּ וְהִרְוִיחֵנוּ
וְהַרְוֵנוּ לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה
מִכָּל צְרוּתֵינוּ וְנָא אַל תִּצְרִיכֵנוּ
יְהוָה אֱלֹהֵינוּ לֹא לִידֵי מִתְּנַת בְּשָׂר
וְדָם וְלֹא לִידֵי הַלֹּאֲתָם כִּי אִם
לִידֵי הַמַּלְאָה הַפְּתוּחָה הַקְּדוּשָׁה
וְהַרְחֵבָה שְׁלֹא נִבּוֹשׁ וְלֹא נִכָּלָם
לְעוֹלָם וָעֶד.

רַצָּה וְהִתְלַצְנוּ יְהוָה אֱלֹהֵינוּ
בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי
הַשָּׁבַת הַגָּדוֹל וְהַקֹּדֶשׁ הַזֶּה. כִּי יוֹם
זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לְשִׁבְתָּ
בּוֹ וְלִנְחִית בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ.
בְּרָצוֹנְךָ הַנִּחִית לָנוּ יְהוָה אֱלֹהֵינוּ
שְׁלֹא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם
מִנוּחֵנוּ וְהִרָאֵנוּ יְהוָה אֱלֹהֵינוּ
בְּנִחְמֻת צִיּוֹן עִירְךָ וּבְבִגְדֵי יְרוּשָׁלַם
עִיר קְדֻשָּׁתְךָ כִּי אַתָּה הוּא בָּעַל
הַיְשׁוּעוֹת וּבָעַל הַנִּחְמֻת.

בְּיוֹם טוֹב: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא וְיִגַּע וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְזָרְנוּ
וּפְקֻדוֹנֵנוּ וְזָרְנוּ אֲבוֹתֵינוּ, וְזָרְנוּ
מִשִּׁית בֶּן דָּוִד עֲבָדְךָ, וְזָרְנוּ יְרוּשָׁלַם
עִיר קְדֻשָּׁתְךָ, וְזָרְנוּ כָּל עַמֶּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה
וּלְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים
וּלְשָׁלוֹם...

on this day of...	ביום
the New Moon (<i>Rosh Hodesh</i>)	ראש החודש הזה:
Remembrance (<i>Rosh Hashanah</i>)	הזכרון הזה:
Atonement (<i>Yom Kippurim</i>)	כיפורים הזה:
the pilgrimage festival of <i>Matsot</i> /Liberation (<i>Pesah</i>)	חג המצות הזה:
the pilgrimage festival of <i>Sukkot</i>	חג הסוכות הזה:
the pilgrimage festival of the Weeks [of the Grain Harvest] (<i>Shavuot</i>)	חג השבועות הזה:
the Eighth Gathering (<i>Shemini Atseret</i>)	שמיני עצרת החג הזה:
Remember us, יהוה our <i>elo'ah</i> , for our well-being, (<i>Amen</i> .) and (please) keep us in mind for a blessing. (<i>Amen</i> .) Save our lives as you promised to save us with compassion. (<i>Amen</i> .) Spare us and be gracious to us; have mercy on us and save us; for our eyes look to you, because you are a loving and compassionate protector. ¹	זכרנו יהוה אלהינו בו לטובה (אמן). ופקדנו בו לברכה (אמן). והושיענו בו לחיים טובים (אמן). ובדבר ישועה ורחמים חוס וחנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

And rebuild the holy City of Peace, Yerushalayim, speedily in our days. Blessed are you יהוה who with compassion (and with peace) constructs the City of Peace. *Amen*.

ובנה ירושלם עיר הקדש במהרה
במימנו. ברוך אתה יהוה בנה
ברחמיו [ובשלום] ירושלם. אמן.

Supplementary Blessing:² For Goodness Sake

Blessed are you יהוה our *elo'ah*, Cosmic Majesty, אל who is our Guide, our Majesty, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Yaakov, our Shepherd, the Shepherd of Yisra'el. O King who is kind and acts kindly with all creation, day by day you act kindly, are kind, and will be kind with us. You brought, you bring, and you will always bring goodness to us – with grace, lovingkindness, compassion and relief, deliverance and prosperity, blessing and salvation, with comfort and food, compassion, life, and peace – you bring everything that is really really good. For everything good that we need let us never be needy.

ברכת המשלים: טוב והמטיב

ברוך אתה יהוה אלהינו מלך
העולם האל אבינו מלכנו אדינו
בוראנו גאלנו יוצרנו קדושנו
קדוש יעקב רוענו רועה ישראל
המלך הטוב והמטיב לכל שבכל
יום יום הוא הטוב הוא מטיב
הוא ייטיב לנו: הוא גמלנו הוא
גומלנו הוא גמלנו לעד לחן
לחסד ולרחמים ולרוח הצלה
והצלחה ברכה וישועה נחמה
פרנסה וכלכלה ורחמים וחסים
ושלום וכל טוב ומקל טוב אל
יחסרנו.

1 Cf. Nehemia 9:31

2 Cf. Gittin 57a, Eikha Rabba 4.



בקשות נוספות

הַרְחֵמֵנוּ. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

הַרְחֵמֵנוּ. הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ:

הַרְחֵמֵנוּ. הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים וַיִּתְפָּאֵר בָּנוּ לְעֵד לְנֶצַח נִצְחִים
וַיִּתְהַדָּר בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים:

הַרְחֵמֵנוּ. הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד:

הַרְחֵמֵנוּ. הוּא יִשְׁבּוֹר עַל גְּלוֹת מַעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:

הַרְחֵמֵנוּ. הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלֹחַן זֶה שְׂאֵבְלָנוּ עָלָיו:

הַרְחֵמֵנוּ. הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵה הַנְּבִיא זָכוֹר לְטוֹב,

וַיְבַשֵּׁר לָנוּ [בְּמִתְהַרָה] בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת:

בלחש:

הַרְחֵמֵנוּ. הוּא יִבְרֹךְ (אֶת... וְ) אֶת כָּל בְּמַסְבִּין כָּאֵן, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל
אֲשֶׁר לָהֶם...

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ

אֲמוּתֵינוּ שָׁרָה רַבְּקָה רַחֵל וְבִלְהָה, לֵיאָה וְזִלְפָּה:

הַיִּטִּיב (בראשית יב:טז), טִבַּת (בראשית כד:טז), טוֹב (בראשית כט:ט), טוֹב (בראשית ל:כ)

וְאֲבוֹתֵינוּ אַבְרָהָם יִצְחָק יַעֲקֹב:

בְּכָל (בראשית כד:א), מְכָל (בראשית כו:לג), כָּל (בראשית לג:יא)

כֵּן יִבְרֹךְ אוֹתָנוּ בְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה. וְנֹאמֵר אָמֵן.

בְּמָרוֹם [נ"א: מְמָרוֹם] יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת, שֶׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשָּׂא בְּרָכָה
מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חֵן וְשָׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.



Share your own requests here, using the formula, “May haRaḥaman (the Compassionate One).” Everyone participating affirms the request by saying, Amen, afterward.

Additional Requests³

May the Compassionate Womb reign over us in the cosmos forever.

May the Compassionate Womb be blessed throughout the heavens and on this Earth.

May the Compassionate Womb be praised throughout all generations,
glorified among us at all times,
and honored among us in every age and in every world.

May the Compassionate Womb grant us an honorable livelihood.

May the Compassionate Womb remove the yoke of alienation (*galut*) from our necks,
reconnecting us with the Earth we rely upon.

May the Compassionate Womb send a plentiful blessing upon this dwelling place
and upon this table at which we have eaten.

May the Compassionate Womb send us Elijah *haNavi* –
may he be remembered for good –
who will bring us good news, salvation, and comfort.

Quietly:

May the Compassionate Womb bless each and every one of those here
(especially those honored...), their families,
the seeds they carry, and all that is theirs...

(and also bless) us and all that is ours:

just as our ancestral mothers Sarah, Rivkah, Raḥel and Bilhah, Leah and Zilpah
were [each] blessed: well, goodly, better, and good,

and our ancestral fathers, Avraham, Yitshak, Yaakov,
[were each blessed] in all, from all, and with all things,

so too may the Compassionate Womb bless us all as one with a perfect blessing
– and let us say, *Amen!*

May the merit of our blessed ancestors advocate in Heaven on our behalf and bring us
a lasting peace on Earth. May we receive a blessing from יהוה and justice from the *elo'ah*
that intervenes at times of danger. May we be considered graceful and thoughtful in the
vision of אלהים and in the perception of our fellow earthlings.⁴

³ Until three hundred years ago, Birkat Hamazon was said only by the leader and all present fulfilled their obligation through them. Later, when copies of Birkat Hamazon became more prevalent, each person began reciting it on their own. As a result, two different customs evolved - 1) everyone said (sang) Birkat Hamazon together (no Amen is therefore required), or 2) one recites Birkat Hamazon aloud and everyone follows along silently. Although people are particular to finish each *brakhah* before the leader to answer *Amen* to his blessing, no such insistence for the Haraḥaman exists. One is required to say all the Haraḥaman's which are printed, (both on Shabbat and on weekdays). The Rokeaḥ says that one may add to the Haraḥaman's if one wishes, not that one may disregard them entirely. (*Siddur Sefas Yisrael*)

⁴ Cf. Mishlei 3:4

בשבת:

הַרְחֵמֵנוּ. הוּא יִנְחִילֵנוּ לַיּוֹם שֶׁכָּלוּ שָׁבַת וּמְנוּחָהּ לַחַיִּי הָעוֹלָמִים:

בראש חודש:

הַרְחֵמֵנוּ. הוּא יַחְדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה:

בשלוש רגלים:

הַרְחֵמֵנוּ. הוּא יִנְחִילֵנוּ לַיּוֹם שֶׁכָּלוּ טוֹב:

בראש השנה:

הַרְחֵמֵנוּ. הוּא יַחְדֵּשׁ עָלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה:

בסוכות:

הַרְחֵמֵנוּ. הוּא יִקְיֵם לָנוּ אֶת־סִכַּת דָּוִיד הַנִּפְלֵאת (עמוס ט:יא):

בשנת השמיטה:

הַרְחֵמֵנוּ הוּא יְשִׁיב לִבֵּינוּ אֶל הָאָרֶץ, לְמַעַן נִשָּׁב יָחַד עִמָּה, בְּשִׁבְתָּהּ, כָּל שָׁנַת הַשְּׁמִיטָה:

הַרְחֵמֵנוּ. הוּא יִזְכְּנוּ לִימֹת הַמְּשִׁיחַ

וְלַחַיִּי עוֹלָם הַבָּא:

מִנְדּוּל [בחול: **מִנְדִּיָּל** (תהלים יח:נא)] יִשׁוּעוֹת מְלִכּוֹ

וְעִשָּׂה חֶסֶד וּלְמִשִּׁחוֹ לְדָוִד וְלִזְרָעוֹ עַד־עוֹלָם (שמואל ב' כב:נא):

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל (וְעַל כָּל יוֹשְׁבֵי תֵבֶל). וְאָמְרוּ אָמֵן.

פסוקים קסומים סופיים

יִרְאוּ אֶת־יְהוָה קְדָשָׁיו

כִּי אֵין מִחְסוֹר לִירְאָיו:

כְּפִירִים רָשָׁו וְרַעֲבֹו

וְדִרְשֵׁי יְהוָה לֹא־יִחְסְרוּ כָּל־טוֹב: (תהלים לד:יא)

הוֹדִיו לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶדוֹ: (תהלים קמה:טז)

פּוֹתוֹחַ אֶת־לִדְּךָ וּמַשְׁבִּיעַ לְכָל־חַיֵּי דָצוֹן: (תהלים קמה:טז)

בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה וְהִיָּה יְהוָה מְבַטְחֹו: (ירמיהו יז:ז)

נַעַר הָיִיתִי גַם־זִקְנָתִי

וְלֹא־רָאִיתִי צָדִיק נִעְצָב וְזָרְעוֹ מִבְּקֶשׁ־לֶחֶם: (תהלים לז:כה)

יְהוָה עֹז וְלַעֲמּוֹ יִתֵּן יְהוָה וּבִרְךְ אֶת־עַמּוֹ בְּשָׁלוֹם: (תהלים כט:יא)

On Shabbat:

May the Compassionate Womb grant us a complete Shabbat, a gift to life in the Comos.

On Rosh Hodesh:

May the Compassionate Womb renew upon us this month for goodness and bounty.

On Pesah, Shavuot, and Sukkot:

May the Compassionate Womb grant to us the day that is completely excellent!

On Rosh Hashsanah:

May the Compassionate Womb renew this year for goodness and blessing.

On Sukkot:

May the Compassionate Womb restore for us the fallen *sukkah* of David.

During the Shmita Year:

May the Compassionate Womb turn our hearts toward the land, so that together we may dwell with her, in her sabbath-rest, the entire *Shmita* year.

May the Compassionate Womb make us worthy of the days of the *moshiah* and of a life in the next Age.

She is a tower for Her king, [on weekdays: She intervenes for Her king,] bringing lovingkindness to Her chosen servant, to David and to his descendants, throughout the world.

The One who makes peace in lofty places, may He make peace here below for us and for all Yisra'el (and for everyone in the world) – and let us say, *Amen!*

Auspicious Final Verses⁵

Be in awe of יהוה you holy ones;
for those in awe suffer no want.

Young lions will suffer the pangs of hunger:
but those who seek יהוה shall not lack anything good.

Give thanks to יהוה for goodness is THEIR unconditional ceaseless lovingkindness.

You open your hand,⁶ and satisfy the desire of every living thing.

Blessed is the one that trusts in יהוה and whose trust is יהוה.

I have been young and now I am old;
yet have I not seen a righteous person forsaken, nor their children begging for bread.

יהוה will give strength to people; יהוה will bless his people with peace.

⁵ In the past only Psalms 34:10-11 were said, however in the past 200-300 years addition verses were added. Today it is considered a *minhag tov* that they are recited. (*Siddur Sefas Yisrael*)

⁶ From *yadekha*, read *yudekha*, i.e., the yud of the tetragrammaton, that it should remain open to the everflowing *shefa* (efflux) of divine abundance from the *ein sof* through the crown *keter* in order to sustain all of creation. (Rabbi Aryeh Kaplan)

Rebbi Yohanan said: If we had not received the תורה – היינו למידין צניעות מחתול, וגזל מנמלה, ועריות מיונה, דרך ארץ מתרגול שמפייס ואחר כך בועל.

The Maggid of Mezeritch was a great Rabbi and an even greater storyteller. People would come from far and wide to sit and hear his stories. But every morning at dawn, before any of his students were awake, the Maggid would begin his day by going alone to a pond on the edge of town. The Maggid's students often wondered about the Rabbi's strange habits, but no one dared to ask him and he never mentioned it. One day a new student asked the Maggid about his daily trips. The Master replied, "I go there daily to learn the song that frogs use to praise the Holy One. Even as a Rabbi and a storyteller, it takes a very long time to learn that song." (The Alter Rebbe, Shneur Zalman of Liadi)

Even though you may think them superfluous in this world, creatures such as flies, bugs and gnats, have their allotted task in the scheme of creation, as it says 'And G!D saw everything that G!D had made, and behold, it was very good' (Bereshit Rabbah 10:7)

Upon considering all the work of creation, [the Creator] said: These human beings have life, and those other creatures have life. These have breath and those have breath; these have desire for food and drink, and those have desire for food and drink. Human beings ought to be deemed as important as cattle, as beasts, at least as important as the variety of lizards, amphibians, and other creeping things which I created upon the Earth. At once the blessed Holy One felt some measure of contentment and resolved not to annihilate humanity. And so you see that reptiles, creeping things, and all of life was created in the world dependent on one another, and so too sustains humanity on Earth. (adapted from Tanna d'bei Eliyahu, end of Chapter 1 – disputation with Zoroastrian priest in Ctesiphon)

Blessing upon seeing strange or unusual creatures:

Blessed are you
יהוה our *elo'ah* Cosmic Majesty
who diversified the creatures.

Blessing upon seeing beautiful creatures:

Blessed are you
יהוה our *elo'ah* Cosmic Majesty
who has such things in the cosmos.

רבנן אמרי: אפי' דברים שאתה רואה אותן שהן יתירה בעולם כגון זבובין ופרעושין ויתושין אף הן בכלל ברייתו של עולם הן, ובכל הקדוש ברוך הוא עושה שליחותו:

כשהוא חוזר ומסתכל בכל מעשה ידיו שברא בעולמו אמר. לאילו חיים ולאילו חיים לאילו נשמות ולאילו נשמות לאילו אכילה ושתייה ולאילו אכילה ושתייה. הרי הן חשובין כבהמה ובחייה וכשאר שקצים ורמשים שברא הקב"ה על פני האדמה. מיד נתקרה דעתו ואין מכלה אותם. הא למדת שלא נבראו שקצים ורמשים בעולם אלא רפואה לבני אדם על הארץ:

ברוך אתה
יהוה אלהינו מלך העולם,
משנה הבריות:

ברוך אתה
יהוה אלהינו מלך העולם,
שכבה לו בעולם:

Let the sea roar, and the fulness thereof; let the field exult, and all that is therein; then shall the trees of the wood sing for joy, before יהוה for Hashem is coming to judge the earth.

(1 Chronicles 16:32-33)

Blessed are you יהוה our *elo'ah* Cosmic Majesty, for in your cosmos there lacks nothing, and you have fashioned goodly creatures and trees that give people pleasure. (The Blessing on Flowering Fruit Trees, said only at the outset of the spring season on two or more flowering fruit trees)

When you besiege a city for many days to wage war against it to capture it, do not destroy its trees, for from them will you eat, do not cut them down; for is the tree of the field an earthling that can run away from you? (Deuteronomy 20:19)

“Now, is a tree of the field like a man” (Deuteronomy 20:19) — this teaches that human life is sustained only by trees. Rabbi Yishmael says: On this basis we reason that since **המקום** notes the importance of the fruit of trees, it stands to reason that they care for the tree itself. For just as the verse warns you about the tree, which yields the fruit, all the more so should we protect the fruit itself!

(Midrash Sifre Pisqa 203 on Devarim 20:19)

“Is the tree of the field an Adam (earthling)?” The Torah says: You shall not chop down a tree which bears fruit, for you can eat from it. Particularly when you come to do battle with a city, and there are trees in front of the city, those you shall most certainly not chop down, so that you can eat from them. You may not cut off even a twig.

Why does the verse liken a tree to a person? Just as the person has within him the power to grow, so the tree has the power to grow. Just as the person has children, so the tree bears fruits.

יִרְעַם הַיָּם וּמְלֹאוֹ יִעֲלֶץ הַשָּׂדֶה וְכָל-
אֲשֶׁר-בּוֹ: אֹז יִרְנְנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְהוָה
כִּי-בָא לִשְׁפּוֹט אֶת-הָאָרֶץ:

ברוך אתה
יהוה אלהינו מלך העולם,
שלו חסר בעולמו דבר,
וברא בו בריות טובות ואילנות
טובים, להנות בהם בני אדם:

כִּי-תִצּוֹר אֶל-עִיר יָמִים רַבִּים לְהִלָּחֵם
עָלֶיהָ לְתַפְשָׁהּ לֹא-תִשְׁחִית אֶת-עֵצֶיהָ
לְנֹדַח עָלֶיהָ גִּדּוֹן כִּי מִמֶּנּוּ תֹאכַל וְאִתּוֹ
לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לְבָא
מִפְּנֵיךְ בַּמִּצּוֹר:

[כי האדם עץ השדה]. שחיוו ש' אדם
(אינו אלא) מן האילן. ר' ישמעאל אומר,
מכאן חס המקום על פירות האילן, ק"ו
מאילן. ומה אילן שעושה פירות, הוהירך
הכתוב עליו; פירות עצמם, על אחת
כמה וכמה. [ד"א], [הא אם מעבךך] לבא
מפניך במצור – קצצהו.

כִּי הָאָדָם עֵץ הַשָּׂדֶה – דִּי תוֹרָה זָאגֵט:
דוא זאלקסט נישט אפ האקין איין בוים וואש
וואקסט אויף אים פירות דען דו קאנקסט
פון אים עסין. וּבִפְרֹט ווען דו קומשט פאר
איין שטאט צו מלחמה האלטין אונ עש
שטייען בויםער פער דער שטאט זאלקסטו
זיי בוודאי נישט אפ האקין כדי דו זאלקסט
פון זיי קענעו עסין, אונ דוא טארשט נישט
אפ האקין פון אים קיין צווייג.

אונ דרום גלייכט דר פסוק דעם בוים צו
איין מענטשין? דען אזו וויא דער מענטש

The Sages say that when one chops down a fruit-bearing tree, the tree cries out and its voice is heard from one end of the world to the other. (*Teno Ureno* on Deuteronomy 20:19, Rabbi Yaakov ben Yitshak Ashkenazi, 1550-1625)

Rebbe Nahman of Bratslav was once traveling with his Hasidim by carriage, and as it grew dark they came to an inn, where they spent the night. During the night Rebbe Nahman began to cry out loudly in his sleep, waking everyone up in the inn. Everyone came running to see what happened. When he awoke, the first thing Rebbe Nahman did was to take out a book he had brought with him. Then he closed his eyes and opened the book and pointed to a passage. And there it was written "Cutting down a tree before its time is like killing a soul."

Then Rebbe Nahman asked the innkeeper if the walls of that inn had been built out of saplings cut down before their time. The innkeeper admitted that this was true, but how did the rabbi know?

Rebbe Nahman said: "All night I dreamed I was surrounded by the bodies of those who had been murdered. I was very frightened. Now I know that it was the souls of the trees that cried out to me." (Sihot Moharan 535 in Hayei Moharan)

The root reason for this mitzvah (*bal tashhit*) is known (evident): it is in order to train our spirits to love what is good and beneficial and to cling to it; and as a result, good fortune will

האט אין זיך איין כח צוא וואקסן אזו הט אויך דר בוים כח צו וואקסן אונ אזו וויא דער מענטש האט קינדער אזו האט דר בוים פירות.

די חכמים זאגן ווען מען האקט אפ איין בוים וואש וואקסט אויף אים פירות שרייט דר בוים אונ מען הערט זיין קול פון איין עק וועלט צו דר אנדערער אונ די תורה האט אן גישריבן.

לזכרון לרשם המעשה שהיה בעת שהיה בדרך שהיה ישן בחוץ על מטה והתחיל לצעק מאד בתוך השנה ורצו כלם אליו והקיץ ונכנס לבית ופתח ספר ואמר שמצא שם מבאר אותו הענין. כי אותו הבית הינו [אכסניא] היה בנוי מחדש מעצים יונקים שלא נזקנו עדן ואמר שפתח את אותו הספר במדמה שהיה מדרש והיה כתוב במקום זה כשקוצצין אילן קדם זמנו באלו הורגין נפש. ומעשה שהיה כף היה שכשישן חלם לו שמנחים סביביו הרוגים, ונתפחד מאד בתוך כף הסתכל וראה שמנחים אצלו וכו' והתחיל לצעק מאד עד שנתקבצו כלם אליו. גם אמר שצריכין לדקדק על איזה מטה לישן. וספר מעשה שאמו היתה עמו בדרך, ונתנו להם שני מטות לישן. בבקר ספר לאמו שחלם לו שהוליכו אותו דרך הגיהנום. ואמר לו אמו אף אני בחלומי שחלם לי שהוליכו אותי דרך כל הגן עדן. וספר להם המחזיק הכפר שהמטה שהיא היתה ישנה עליה אותה המטה הוא מחזיק בשביל אורחים חשובים וכבר היו ישנים עליה כמה וכמה צדיקים גדולים והמטה השניה היו ישנים עליה פריצים. וגם כאן אותה המטה היתה ישנה עליה וכו' ומוכן פתרון החלום ממילא

שורש המצוה ידוע, שהוא כדי ללמד נפשנו לאהוב הטוב והתועלת ולהדבק בו, ומתוך כך תדבק בנו הטובה ונרחיק מכל דבר רע ומכל דבר השחתה, וזהו דרך החסידים ואנשי מעשה אוהבים שלום ושמחים בטוב הבריות

cling to us, and we will move well away from every evil thing and from every matter of destructiveness. This is the way of kindly pious people and the conscientiously observant; they love peace and are happy at the good fortune of people, and bring them near the Torah. They will not destroy even a mustard seed in the world and they are distressed at every ruination and spoilage they see; and if they are able to do any rescuing, they will save anything from destruction, with all their power. (*Sefer Hahinuch*: D'varim 20:19 number 529)

ומקריבים אותן לתורה, ולא יאבדו אפילו גרגר של חרדל בעולם, ויצר עליהם בכל אבדון והשחתה שיראו, ואם יוכלו להציל יצילו כל דבר מהשחית בכל כחם, ולא כן הרשעים אחיהם של מזיקין שמחים בהשחתת עולם והמה משחיתים, במדה שאדם מודד בה מודדין לו, כלומר בה הוא נדבק לעולם, וכענין שכתוב (משלי י, ה): "שמח לאד לא ינקה רע, והחפץ בטוב ושמח בו נפשו בטוב תלין לעולם", זה ידוע ומפורסם.

In this next story retold by Rabbi Menachem Mendel Schneerson, Rabbi Yosef Yitshok Schneerson (1880-1950) recalls when he was a teenager walking in the fields near Bolivke with his father, the 5th Lubavitcher Rebbe, Rabbi Sholom Dovber Schneersohn, 1860-1920).

In everything, even in the minutest circumstance which we created beings reckon as nothing and do not take at all into account, there is a Divine intention, a Divine will; and Divine Providence arranges the circumstances that will enable this intention to be realized in a certain way.

One day in the summer of 5656 (1896 CE) I was strolling with my father in a field in the country resort of Bolivke, near Lubavitch. The crops were almost ripe, and the grain and the grass were nodding in a gentle breeze.

"Behold Godliness!" said my father. "Each movement of every single ear of grain and blade of grass was included in the Primal Thought of the *partzuf* of Adam Kadmon – in Him Who watches and gazes until the end of all the generations; and Divine Providence brings this thought to realization for the sake of a certain Divine intention."

As we walked on, we found ourselves in a forest. Deep in contemplation of what I had just been told concerning Divine Providence, and overwhelmed by the tenderness and the earnestness of my father's explanation, I plucked a leaf from a tree as I passed by and held it in my hand. As people often do and without taking particular notice, I tore off little pieces from the leaf every so often as I walked on,

בכל דבר, גם הפעוט ביותר, שבעינינו הנבראים אינו נקרא בשם, ואין אנו מתחשבים בו כלל — ישנה כוונה אלקית, רצון אלקי, וההשגחה העליונה מסבבת כמה טיבות, כיצד ואיך לבצע את הכוונה העליונה.

קיץ תרנ"ו, בלכתי עם אבי לטייל בשדה, התבואה כמעט והבשילה, רוח נעימה נשבה והשכלים התנענעו אנה ואנה — אומר לי אבי: ראה אלקות! כל ניד וניע של שכולת היה כלול במחשבה הקדומה של פרצוף אדם קדמון, במושג של צופה ומביט עד סוף כל הדורות, וההשגחה העליונה מבצעת זאת בגלל כוונה אלקית.

תוך כדי טיולנו, נכנסנו ליער ובהיותי שקוע במה ששמעתי אודות השגחה פרטית ונרגש מרצינות ההטברה, קטפתי בלי משים מזמן לזמן עלים מן האילנות, מוללם באצבעותי ומפורזם לרוח.

האר"י הקדוש — פונה אבי אלי — אומר, שלבד זאת שכל עלה

ensconced in thought, and tossed them to the ground.

My father now said, "The ARI *z"l* says that not only is every leaf of a tree a creature with Divine vitality, which the Almighty created with a certain end as part of the ultimate purpose of creation; but, moreover, every leaf contains the spark of a soul that descends to this world for the sake of a *tikkun* – in order to attain restitution.

"Just see how 'man is always liable for damages, whether awake or asleep.' The difference between being awake or asleep is to be found in the inward faculties of *seichel* and *middos*, in the person's intellect and in his emotional attributes. The external faculties are to be found in a sleeping person, too; only his inward faculties are confused – which explains the presence of the paradoxes to be found in dreams. And where does the difference between one who is awake and one who is asleep become apparent? In the faculty of vision. One who is asleep does not see; one who is awake can see.

"When a person is awake, they see Godliness; when they are asleep, they do not. But 'man is liable for damages whether he is awake or asleep.' Just now we discussed the subject of Divine Providence – and quite without thinking, you plucked a leaf, held it in your hand, played around with it, turned it around, squashed it, tore it up in little pieces and scattered it in different places. How can a person be so light-minded in relation to a creature of the Almighty? This leaf is something created by the Almighty for a particular reason. It has a God-given vitality; it has a body, and it has life. In what way is the leaf's 'I' smaller than your 'I'?

"True, the difference is a big one. The leaf is *tzome'ah* (vegetation) and you are *medaber* (a human being), and there is a great difference between the two categories. Nevertheless, one must always remember the mission and

של אילן הנו בריה בעלת חיות אלקית, שהשי"ת ברא לתועלת מסויימת בכוונת הבריאה – יש גם בכל עלה ניצוץ של נשמה היורדת לעולם לשם תיקון.

ראה עד כמה "אדם מועד לעולם בין ער ובין ישן". ההבדל בין ער לישן הוא בכוחות הפנימיים של שכל ומדות. הכוחות החיצוניים ישנם גם באדם ישן, ורק הכוחות הפנימיים מטושטשים בשעת השינה, ובגלל כך רואים בחלומות שני דברים הפכיים. בכוח הראיה ניכר אם האדם ער או ישן, אדם ישן אינו רואה ואילו אדם ער – רואה.

ההבדל בין ער וישן מתגלה בכוח הראיה. כשאדם ער הוא רואה אלקות ואילו כשהוא ישן אינו רואה אלקות.

ברם, אדם מועד לעולם בין ער ובין ישן. זה עתה שוחחנו בענין ההשגחה הפרטית, ומבלי משים קטפת עלה, מוללת אותו בידך, שיחקת אתו, קרעת אותו לגזרים ופזרת אותו במקומות שונים.

כיצד יכולים להיות שווה-נפש כל כך לגבי בריאתו של הקב"ה? את העלה ברא הקב"ה לשם כוונה מסויימת ויש בו חיות אלקית, יש לו גוף וחיות, ובמה ה"אני" של העלה קטן יותר מזה "אני" שלך?

אכן, ההבדל הוא גדול, העלה הוא צומח ואתה – "מדבר", ובין צומח למדבר קיים הבדל רב. ברם, יש הרי לזמר תמיד את התפקיד ואת הכוונה האלקית שבכל דבר, התפקיד המוטל על הצומח לבצע בעולם והתפקיד המוטל על המדבר לבצע.

אבי הקדיש את הדיבור לביאור המאמר "יתוש קדמך", שקיים יתן בדומם-צומח-חי לגבי ה"מדבר", בכך שהדומם-צומח-חי שומרים את תפקידם, כל אחד מהם ממלא ומבצע את הכוונה העליונה.

במשך כמה ימים בשעת הטיולים דיבר אבי בנושא זה, עד שהגיע לענין של ידיעה ובחירה, באמרו שהידיעה

the Divine intention of every created thing – what is the task that the *tzome'ah* has to fulfill in this world, and what is the task that the *medaber* has to fulfill in this world.” (*Likkutei Dibburim*, Vol. I, 4a:4, p.112-113 (Hebrew), p.177 in English (1957-1958) trans. Rabbi Uri Kaploun)

For יהוה's is the earth and the fullness thereof
(Tehillim 24:1)

And יהוה placed the earthling (*adam*) in the Garden of Eden to cultivate and to protect it (*l'ovdah ul'shomrah*). (Bereishit 2:15)

Rav Simōn said: Every single blade of grass has a *mazal* in the *rakia* (heavenly firmament) which strikes it and says, 'Grow!' This is the meaning of the verse, 'Do you know the laws of the heavens, and can you place their control (*mishtar*) over the earth?' (Job 38:33) *Mishtar* is an expression of *shoteir* (an enforcing officer). (Bereishit Rabbah, 10:6, translation by Rabbi Mordechai Torczyner.)

“For you have made my reins; you have knit me together in my mother's womb.” (Psalms 139 attributed to Adam, verse 13)

שלמעלה מה שקמיה יתברך גלוי וידוע כיצד יבחר האדם לעשות, ידיעה זו איננה מכריחה את הבחירה.

האדם יש לו בחירה חפשית להיות בוחר בטוב ומואס ברע.
לַיהוָה הָאָרֶץ וּמְלוֹאָתָהּ תָּבֵל וַיֵּשְׁבֵי בָהּ:

וַיִּקַּח יְהוָה אֶלְהִים אֶת-הָאָדָם וַיְנַחֲהוּ בְּגֶן-עֵדֶן לְעִבְדָּהּ וּלְשֹׁמְרָהּ:

א"ר סימון אין לך כל עשב ועשב, שאין לו מזל ברקיע שמכה אותו, ואומר לו גדל, ה"ד (איוב לח:ג) הידעת תקות שמים אם תשים משטרו בארץ וגו', לשון שוטר

כִּי-אַתָּה קָנִיתָ כְּלִי־אֲנִי תִסְכְּנֵנִי בְּבֶטֶן אִמִּי:

While the angels are the souls of stars reside in the *rakia*, human beings — the children of Adam born out of Adamah — reside on the Earth.

We have a special relationship to the earth and have a special responsibility in cultivating and preserving her, *l'ovdah ul'shomrah*. The mythic tale of the Nephilim — the angels who descend to Earth — is a cautious lesson for those who perceive creation as a natural resource to be exploited. It is essentially, an etiology of predation, the origin myth explaining how carnivorous predation entered into Nature through a cascading tragedy born of insatiable, untempered appetites.

And when the children of men began to multiply on the surface of the earth and daughters were born to them that the angels of יהוה saw in a certain year of that jubilee that they were good to look at. And they (the *Nephilim*) took wives for themselves from all of those whom they chose. And they bore children for them; and they were the giants. And injustice increased upon the earth, and all flesh corrupted its way; huma beings and domesticated creatures and wild animals and birds and

ወከነ አመ ወጡ ደቂቀ እጋለ እመሕያው ይብዝኑ ዲበ ገጸ ኩላ ምድር ወአዋልድ ተወልደላ ሎሙ። ወርእይዎን መላእክተ እግዚአብሔር በአሐቲ ዘኢዮቤልዉ ዝንቱ እስመ ሠናዖት ለርኢይ እማንቱ ወነሥእዎን ሎቶን ሎሙ አንስትያ እምኩሎን እለ ኀረዩ ወወለዳ ሎሙ ውሉደ ወእሙንቱ ረዓይቲ። ወልህቀት ዐመፃ ዲበ ምድር ወኩሉ ዘሥጋ አማሰነት ፍኖታ እምሰብእ እስከ እንስሳ ወእስከ አራዊት ወእስከ አዕዋፍ ወእስከ ኩሉ ዘያንሶሱ ውስተ ምድር ኩሎሙ

everything which walks on the earth. And they all corrupted their way and their ordinances, and they began to eat one another. And injustice grew upon the earth and every imagination of the thoughts of all mankind was thus continually evil. (Jubilees 5:1-2)

These (giants) consumed the produce of all the people until the people detested feeding them. So the giants turned against (the people) in order to eat them. And they began to sin against birds, wild beasts, reptiles, and fish. And their flesh was devoured the one by the other, and they drank blood, And then the earth brought an accusation against the oppressors.

(1 Enoch 7:3-6)

Aramaic fragments of 1 Enoch ch. 7:3-6 early pre-Maccabean “Fragments of the Book of Noah,” Qumran Dead Sea Scrolls:

Therefore God, knowing that they were barbarized to brutality, and that the world was not sufficient to satisfy them (for it was created according to the proportion of men and human use), that they might not through want of food turn, contrary to nature, to the eating of animals, and yet seem to be blameless, as having ventured upon this through necessity, the Almighty God rained manna upon them, suited to their various tastes; and they enjoyed all that they would. But they, on account of their bastard nature, not being pleased with purity of food, longed only after the taste of

አማላት፡ ፍኖቶሙ ውሥርዓቶሙ። ወአጎተ
ይትባልዑ በበይናቲሆሙ ወዐመፃ ልህቀት ዲበ
ምድር ወኩሉ ጎሊና አእምሮ ለኩሎሙ እጋለ
እመሕያው ከመዝ እኩይ ኩሎ መዋዕለ።

እሉ ፡ በልዑ ፡ ኩሎ ፡ ፃማ ፡ ሰብእ ፡ እስከ ፡
 ስእንዎሙ ፡ ሴስዮተ ፡ ሰብእ ። ወተመደጡ ፡
 ረዓይት ፡ ላዕሌሆሙ ፡ ይብልዕዎሙ ፡ ለሰብእ
 ። ወወጡኑ ፡ የአብሱ ፡ በአዕዋፍ ፡ ወዲበ ፡
 አረዊት ፡ ወበዘይትሐወስ ፡ ወበዓሣት ፡ ወሥ
 ጋሆሙ ፡ በበይናቲሆሙ ፡ ይትባልዑ ፡ ወደሙ
 ፡ ይስትዩ ፡ እምኔሃ ። አሜሃ ፡ ምድር ፡ ስከዩ
 ቶሙ ፡ ለዐማፅያን ።

<102Q4> עמל כל בני אנשה ולה ...]

... <202Q4> הווא אבלין

<102Q4> ...קשרין לקטלה לאנשא ו]...

<102Q4> קובל כל כנף וחיות ארעה ...

<202Q4>... ורחשיא ... שתינא דמא]א

<202Q4> ...ממא בה מתעבד

<102Q4> ...] וּנְיָא יְמָהָא וּלְמַכְל בְּשָׂרָהֵן ...

ὁ οὖν θεὸς εἰδὼς αὐτοὺς πρὸς τὸ
θηριῶδες ἐξηγγριωμένους καὶ πρὸς τὴν
ἑαυτῶν πλησμονὴν τὸν κόσμον οὐκ
ἔχοντας αὐτάρκη (πρὸς γὰρ ἀνθρώπων
ἀναλογίαν ἐδημιουργήθη καὶ χρῆσιν
ἀνθρωπίνην), ἵνα μὴ ἐνδέεια τροφῆς
ἐπὶ τὴν παρὰ φύσιν τῶν ζῴων βορὰν
τρεπόμενοι ἀνεύθυνοι δοκῶσιν εἶναι,
ὥς δι' ἀνάγκην τοῦτο τετολημκότες,
μάννα αὐτοῖς ὁ παντοδύναμος θεὸς
ἐπώμβρισεν ἐκ ποικίλης ἐπιθυμίας, καὶ
παντὸς οὔπερ ἐβούλοντο ἀπῆλανον· οἱ
δ' ὑπὸ νόθου φύσεως τῷ καθαρῷ τῆς
τροφῆς οὐκ ἀρεσκόμενοι, μόνης τῆς τῶν
αἱμάτων γεύσεως ἐγλίχοντο. διὸ καὶ

blood. Wherefore they first tasted flesh. And the men who were with them there for the first time were eager to do the like. Thus, although we are born neither good nor bad, we become one or the other; and having formed habits, we are with difficulty drawn from them. But when irrational animals fell short, these bastard men tasted also human flesh. For it was not a long step to the consumption of flesh like their own, having first tasted it in other forms. But by the shedding of much blood, the pure air being defiled with impure vapour, and sickening those who breathed it, rendered them liable to diseases, so that thenceforth men died prematurely. But the earth being by these means greatly defiled, these first teemed with poison-darting and deadly creatures.

All things, therefore, going from bad to worse, on account of these brutal demons, God wished to cast them away like an evil leaven, lest each generation from a wicked seed, being like to that before it, and equally impious, should empty the world to come of saved men. (Clementine Homilies 8:15-17)

Immediately Metatron [chief of the angels], sent a messenger to Shemhazai (first of the Nephilim) and said to him: 'The blessed Holy One is about to destroy his world and to bring a deluge (over) the world.' [Shemhazai] began at once, weeping continually and grieved, because of the world and of his [giant] sons. What would his sons do? **What would they eat should the world be destroyed?** For every day each of them ate a thousand camels, a thousand horses, and a thousand oxen. (Yalkut Shimoni on Genesis)

Every moving thing that lives shall be for food for you; as the green herb have I given you all. Only flesh with its lifeblood [still flowing in it], you shall not eat. (Bereishit 9:4-5)

πρῶτοι σαρκῶν ἐγεύσαντο. οἱ δὲ σὺν αὐτοῖς ἄνθρωποι τὸ ὅμοιον τότε πρῶτον ποιεῖν ἐζήλωσαν. οὕτως εἴτε ἀγαθοὶ εἴτε κακοὶ οὐ γεννώμεθα, ἀλλὰ γινόμεθα καὶ ἐθισθέντες δυσασπαστάως ἔχομεν. τῶν δὲ ἀλόγων ζώων τότε ἐπιλιπόντων, οἱ νόθοι ἄνθρωποι καὶ ἀνθρωπίνων σαρκῶν ἐγεύσαντο· οὐκέτι γὰρ αὐτοῖς ἦν μακρὰν τὴν ἰδίαν διαφθεῖραι σάρκα, πρότερον ἐν ἐτέραις μορφαῖς αὐτῆς γευσάμενοις. ἐπὶ δὲ τῇ πολλῇ τῶν αἱμάτων ῥύσει ὁ καθαρὸς ἀὴρ ἀκαθάρτῳ ἀναθυμιάσει μιανθεὶς καὶ νοσήσας τοὺς ἀναπνέοντας αὐτὸν νοσώδεις ἀπειργάζετο, ὥς τοὺς ἀνθρώπους λοιπὸν ἁώρους ἀποθνήσκειν. ἡ δὲ γῆ ἐκ τούτων σφόδρα μιανθεῖσα πρῶτον τότε τὰ ἰοβόλα καὶ λυμαντικά ζῶα ἐξέβρασεν. τῶν οὖν πάντων πρὸς τὸ χεῖρον χωρησάντων διὰ τοὺς θηριώδεις δαίμονας, ὁ θεὸς αὐτοὺς ὥσπερ κακὴν ζύμην ἐξελεῖν ἐβουλεύετο, ἵνα μὴ ἀπὸ σποραῶς κακῆς κατ' ἀκολουθίαν ἐκάστη γενεὰ τῇ πρὸ αὐτῆς ἐξομοιούμενη, ὁμοίως ἀσεβοῦσα τὸν ἐσόμενον αἰῶνα σφζομένον ἀνδρῶν κενώσῃ.

מיד שגר מטטרון שליח למחזאי ואייל עתיד הקבייה להחריב עולמו ולהביא מבול לעולם. מיד עמד בבכי והיה מצטער על העולם ועל בניו. מה יעשו בניו ממה יאכלו אם העולם חרב? שכל אחד ואחד היה אוכל בכל יום אלף גמלים ואלף סוסים ואלף שורים.

אֶת־בָּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ: וְאֵת אֶת־דַּמָּם לִנְפְשָׁתִיכֶם אֶדְרֹשׁ מִיד כָּל־חַיָּה אֶדְרֹשְׁנָהּ וּמִיד הָאָדָם מִיד אִישׁ אֶת־אֶדְרֹשׁ אֶת־נַפְשׁ הָאָדָם:

Sanhedrin 59b: Rav Yehudah said in Rav's name: the first Earthling (*adam harishon*) was not permitted to eat flesh, for it is written, "[Behold I have given you all the vegetation, etc.] to you it shall be for food, and to all the wild creatures of the earth," (Genesis 1:29f.) implying, but the wild creatures of the earth shall not be for you. But with the advent of the sons of Noah, it was permitted (as a concession), for it is said, [Every moving thing that lives shall be meat for you;] even as the green herb have I given you all things. (Genesis 9:3) Now one might think that *ever min bahai* (the prohibition against devouring living creature) does not apply to them [the Noahides]: therefore the Torah teaches, "But flesh with the life thereof, which is the blood thereof, you shall not eat." (Genesis 9:4) One might think that this prohibition applies even to reptiles; therefore it is stated — "but." How is this implied? — Rav Huna said "[But flesh with the life thereof, which is] the blood thereof" — this shows that the prohibition applies only to those creatures whose flesh is distinct from their blood [in its prohibition]; excluding reptiles, whose flesh is not distinct from their blood.

An objection is raised. "And rule over the fish of the sea;" (Genesis 1:26) surely that means that they should serve as food? — No. It refers to toil. But can fish be made to work? — Yes, even as Raḥabah propounded: What if one drove [a wagon] with a goat and a *shibbuta* (fish)? (Cf. Deuteronomy 22:10. A *shibbuta* may be a mullet.)

Come and hear: and over the birds of the sky. Surely this is in respect of food? — No. It refers to toil. But can fowl be made to work? — Yes, even as Rabbah ben Rav Huna propounded: According to the ruling of Rabbi Yossi ben Rabbi Yehudah, what if one threshed [corn] with geese or chickens? (Cf. Deuteronomy 25:4. Bava Metsia 91b)

Come and hear: "And over every living creature that moveth upon the earth!" — That refers to the *Nahash* (Edenic serpent). For it has been taught: — Rabbi Shimon ben Manassia said: Woe for the loss of a great servant. For had not the *Nahash* been cursed, every Yisra'elite would have had two valuable serpents, sending one to the north and one to the south to bring him costly gems, precious stones and pearls. Moreover, one would have fastened a thong under its tail, with

אמר רב יהודה אמר רב אדם הראשון לא הותר לו בשר לאכילה דכתיב לכם יהיה לאכלה ולכל חית הארץ (בראשית א:בט) ולא חית הארץ לכם וכשבאו בני נח הותר להם שנאמר כירק עשב נתתי לכם את כל יכול (בראשית ט:ג) לא יהא אבר מן החי נוהג בו ת"ל אך בשר בנפשו דמו לא תאכלו (בראשית ט:ד) יכול אף לשרצים ת"ל אך ומאי תלמודא א"ר הונא דמו מי שדמו חלוק מבשרו יצאו שרצים שאין דמם חלוק מבשרם

מיתבי ורדו בדגת הים (בראשית א:כו) מאי לאו לאכילה לא למלאכה ודגים בני מלאכה נינהו אין כדרחבה דבעי רחבה הנהיג בעיזא ושיבוטא מאי

ת"ש ובעוף השמים (בראשית א:כו) מאי לאו לאכילה לא למלאכה ועופות בני מלאכה נינהו אין כדבעי רבה בר רב הונא דש באווזין ותרנגולין לר' יוסי ברבי יהודה מאי

תא שמע ובכל חיה הרומשת על הארץ (בראשית א, כח) ההוא לאתויי נחש הוא דאתא דתניא ר"ש בן מנסיא אומר חבל על שמש גדול שאבד מן העולם שאלמלא (לא) נתקלל נחש כל אחד ואחד מישראל היו מזדמנין לו שני נחשים טובים אחד משגרו לצפון ואחד משגרו לדרום להביא לו סנדלבונים טובים ואבנים טובות ומרגליות ולא עוד אלא שמפשילין רצועה תחת זנבו ומוציא בה עפר לגנתו ולחורבתו

מיתבי היה ר' יהודה בן תימא אומר אדם הראשון מיסב בגן עדן היה והיו מלאכי השרת

which it would bring forth earth for his garden and waste land.

A [further] objection is raised: Rabbi Yehudah ben Tema said: the first earthling (*adam barishon*) reclined in the Garden of Eden, whilst the ministering angels roasted flesh and strained wine for him. Thereupon the *Nahash* looked in, saw the honor accorded him, and became envious? — The reference there is to flesh that descended from heaven. But does flesh descend from heaven? — Yes; as in the story of Rabbi Shimon ben Halaftha, who was walking on the road, when lions met him and roared at him. Thereupon he quoted: The young lions roar after their prey; (Psalms 104:21) and two lumps of flesh descended [from heaven]. They ate one and left the other. This he brought to the schoolhouse and propounded: Is this clean [fit for food] or not? — They [sc. the scholars] answered: Nothing ritually impure descends from heaven. Rabbi Zera asked Rabbi Abbahu: What if something in the shape of an ass were to descend? — He replied: You howling *yorod!* did they not answer him that no ritually impure thing descends from heaven? (Yarod is a bird of solitary habits, or a jackal (Rashi). The meaning is: what a foolish question to ask!)

And the *asafsuf* (rabble) that were among them fell a lusting; and the children of Yisra'el also wept on their part, and said: 'Would that we were given flesh to eat! We remember the fish, which we were wont to eat in *Mitsrayim* for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all; we have nought save this manna to look to.' (Numbers 11:4-6)

And the people rose up all that day, and all the night, and all the next day, and gathered the quails; he that gathered least gathered ten heaps; and they spread them all abroad for themselves round about the camp. While the flesh was yet between their teeth, ere it was chewed, the anger of יהוה was kindled against the people, and יהוה smote the people with a very great plague. (Numbers 11:32-33)

"Slaughter from your cattle...as I have commanded you": Not at all times, but only periodically, when the desire becomes strong. And what was said, "just as the gazelle and the deer are eaten, so may you eat

צולין לו בשר ומסננין לו יין הציץ בו נחש וראה בכבודו ונתקנא בו התם בבשר היורד מן השמים מי איכא בשר היורד מן השמים אין כי הא דר"ש בן חלפתא הוה קאזיל באורחא פגעו בו הנך אריותא דהוו קא נהמי לאפיה אמר הכפירים שואגים לטרף (תהלים קדבא) נחיתו ליה תרתי אטמתא חדא אכלוה וחדא שבקוה אייתיה ואתא לבי מדרשא בעי עלה דבר טמא הוא זה או דבר טהור א"ל אין דבר טמא יורד מן השמים בעי מיניה ר' זירא מר' אבהו ירדה לו דמות חמור מהו א"ל יארוד נאלא הא אמרי ליה אין דבר טמא יורד מן השמים:

והאספסוף אשר בקרבם התאוּו תאוו וישבו ויכפו גם בני ישראל ויאמרו מי יאכלנו בשר: וכלנו את-הדגה אשר-נאכל במצרים חנם את הקשאים ואת האבטחים ואת-החציר ואת-הבצלים ואת-השומים: ועתה נפשנו יבשה אין כל בלתי אל-המן עינינו:

ויקם העם כל-היום ההוא וכל-הלילה וכל יום המחרת ויאספו את-השלו הממעיט אסף עשרה חמרים וישטחו להם שטוח סביבות המחנה: הבשר עודנו בין שניהם טרם יכרת ואף יהוה חרה בעם ויך יהוה בעם מכה רבה מאד:

"זבחת מבקר וגו' כאשר צויתך" — לא בכל עת כי אם לפרקים, בעת התגברות התאווה. וזה שאמר "אך כאשר יאכל את הצבי ואת האיל כן תאכלנו", וכמו שנאמר (ויקרא יז:יג) "כי

them” (Deuteronomy 12:22), and as it said, “When one hunts game of an animal or bird” (Leviticus 17:13), and our Sages said, “the Torah taught proper behavior, that a person should eat meat only on this kind of occasional basis” (Talmud Bavli Chullin 84a:46). The explanation of the matter is that if people accustom themselves to eating the animals present in the home, ox, sheep, or goat, then all day they will have desire and will accustom themselves to eat it on a daily basis, but they don’t eat it until they hunt game of animals or birds in the forest or desert, where there is danger and great effort to hunt them, then their desire will be calmed, because the eating isn’t worth the great pain and effort. (Kli Yakar on Deuteronomy 12:21)

Rabbi Moshe Cordovero from *Tomer Devorah*, ch. 2 (circa 16th c.):

Hashem provides – from the *re’imim* to the eggs of lice – despising no creature, for if *Hashem* were to despise their creatures because of their insignificance they could not exist even for one moment, so *Hashem* shows compassion to them all. Just the same, a person should be good to all creatures, despising none, so that even the most insignificant assumes importance in their eyes and they be concerned with it. And **יהוה** should do good to all in need of their goodness.

Tomer Devorah, ch. 3 (end): In addition, Hokhmah (Wisdom) is the ‘father’ of all existence. As it is written: “How great are your works, **יהוה**: You have made them all with Hokhmah.” (Tehillim 104:24) Thus, everything lives and exists from there (from that source). Likewise, one should act as a father to all of the creatures of the blessed Holy One, particularly to the children of Yisra’el for they are holy souls which emanate from there. One should constantly pray for mercy and blessing for the cosmos, the same say that the Supernal ‘Father’ has mercy on all his beings. And they should constantly pray for the salvation of those who are in distress, as if they were actually one’s own children and they, themselves, had formed them, for this is what the blessed Holy One desires. As in the way the faithful shepherd Moshe said: “Did I conceive this nation...that you say to me, ‘Carry it in your breast?’” (Bamidbar 11:12) In this way, a person should carry all of **יהוה**’s nation “as a nurse carries a nursing infant.” (ibid) “They should gather

יצוד ציד חיה או עוף”, ואמרו חז”ל (חולין פד א) לימדך תורה דרך ארץ שלא יאכל אדם בשר כי אם בהזמנה הזאת. ביאור הדבר הוא שאם ירגיל האדם את עצמו לאכול מן הבהמות המצוין אתו בבית שור או כשב או עז אז כל היום יתאוה תאוה וירגיל עצמו באכילתו דבר יום ביומו, אבל אם לא יאכל עד אשר יצוד ביערות ובמדברות ציד חיה או עוף שיש לו סכנה ושורר גדול לצודם או תשקוט תאוותו כי אין האכילה שוה בגודל הצער והטורח...

וּבְכֹמוֹ שֶׁהוּא יוֹשֵׁב וְזֶן מִקְרָנֵי רִאמִּים וְעַד בִּיצֵי כְּנִים וְאֵינוֹ מְבֻזָּה שׁוֹם בְּרִיָּה, שְׁאֵלוֹ יִבְזֶה הַבְּרוּאִים מִפְּנֵי פְחִיתוּתָם לֹא יִתְקִימוּ אֶפְלוֹ רָגַע, אֲלֹא מִשְׁגִּיחַ וְנוֹתֵן רַחֲמִים עַל כָּלֶם, כִּךְ צָרִיךְ שִׁיְהִי הָאָדָם מִיֵּטִיב לְכָל, וְלֹא יִתְבַּזֶּה שׁוֹם נִבְרָא לִפְנֵינוּ, אֶפְלוֹ בְּרִיָּה קְלָה שֶׁבְּקִלִּים תִּהְיֶה מְאֹד חֲשׂוּבָה בְּעֵינֵינוּ וְיִתֵּן דַּעְתּוֹ עָלֶיהָ, וְיִי טִיב לְכָל הַמַּצְטָרֵךְ אֶל טוֹבָתוֹ.

וְעוֹד, הַתְּכַמָּה אֵב לְכָל הַנִּמְצָאוֹת, בְּדִכְתִּיב (תהלים קד:כד) “מִה רַבּוּ מַעֲשֵׂי ה’ בָּלֶם בְּתְכַמָּה עֲשִׂיתִי”, וְהֵן חַיִּים וּמִתְקִימִים מִשָּׁם. כִּךְ יִהְיֶה הוּא אֵב לְכָל יְצוּרָיו שֶׁל הַקֶּבֶד, וְלִישְׂרָאֵל עַקֵּר, שֶׁהֵן הַנְּשָׁמוֹת הַקְּדוּשׁוֹת הָאֲצוּלוֹת מִשָּׁם. וְיִבְקֹשׁ תָּמִיד רַחֲמִים וּבְרָכָה לְעוֹלָם, בְּדֶרֶךְ שֶׁהָאֵב הַעֲלִיּוֹן רַחֲמָן עַל בְּרוּאָיו, וְיִהְיֶה תָּמִיד מִתְפַּלֵּל בְּצֶרֶת הַמַּצְרִים כְּאֵלוֹ הֵיוּ בָּנוּ מִמֶּשׁ וּבְאֵלוֹ הוּא יִצְרֵם, שִׁזְהוּ רְצוֹנוֹ שֶׁל הַקֶּבֶד, בְּדֶרֶךְ שֶׁאָמַר הַרְּעָה הַנֶּאֱמָן [במדבר יא יב] “הָאֲנֹכִי הָרִיתִי אֶת כָּל הָעָם הַזֶּה וְגו’ כִּי תֹאמַר אֵלֵי שֶׁאֲהוּ בְּחִיקָךְ”, וּבִזְהָ יִשָּׂא אֶת כָּל עִם ה’ “כְּאִשָּׁר יִשָּׂא הָאוֹמֵן אֶת הַיּוֹנֵק” [שם] בְּרוּעוֹ יִקְבֹּץ טְלָאִים וּבְחִיקוֹ

the lambs in their arm, lifting them to their breast, and lead the young nursing ones.” (Isaiah 40:11) They should remember to recover the forgotten, look after the desolate, heal the broken, nourish the incapacitated, and return the lost. One should have mercy on the children of Yisra'el, bearing their burdens cheerfully, just as the Compassionate Supernal Father bears all. One should not tire or look away or get disgusted; rather, they should lead each and every one according to their needs. These are the qualities of Hokhmah – to be like a merciful parent toward their children.

Furthermore, one's compassion should extend to all creatures and they should neither despise nor destroy them, for the Supernal Hokhmah spreads over all of creation: inanimate objects, plants, animals and humans. For this reason, we are warned by our Sages against treating food disrespectfully. This is a proper concept, for just as the Supernal Hokhmah does not despise anything that exists, since everything is created from it – as it is written, “You have made them all with Hokhmah,” (Tehillim 104:24) so, too, a person's compassion should be upon all the creations of the blessed Holy One. For this reason, Rabbi Yehudah “the Holy One” was punished, because he did not have pity on a calf that hid by him under his cloak, in order to evade slaughter, and he said to it, “Go! You were created for this purpose.” (Bava Metzia 85a) Suffering – which derives from the aspect of strict judgment – came upon him. For only compassion shields against strict judgment. Thus, when he had mercy on a weasel, and said “His compassion is upon all His creations,” (Tehillim 145:9) he was delivered from strict judgment, for the light of Hokhmah spread over him, and his suffering was removed. (ibid)

Similarly, one should not disparage any creature that exists, for all of them were created with Hokhmah. Nor should one uproot plants or kill animals unless they are needed. And one should choose a noble death for them, using a carefully inspected sharp knife, in order to be merciful as much as possible.

This is the general principle: Having mercy on all beings not to hurt them, [this] is contingent on Hokhmah.

יִשָּׂא, עֲלוֹת יְנַהֵל” [ישעיה מ:יא]
הַנִּבְחָדוֹת יִפְקֹד הַנַּעֲדָר יִבְקֵשׁ,
הַנִּשְׁכָּחִת יִרְפֹּא, הַנִּצְרָכָה יִכְלֹכֵל,
הָאוֹבְדוֹת יַחְזִיר. וְיִרְחֵם עַל
יִשְׂרָאֵל, וְיִשָּׂא בְּסֶדֶר פָּנִים יְפוֹת
מִשָּׁאָם, בָּאֵב הַרְחֵמֶן הָעֲלִיּוֹן
הַסּוֹבֵל כֹּל, וְלֹא יִבֹּל וְלֹא יִתְעַלֵּם
וְלֹא יִקְוֶץ, וְיִנַּהֵל לְכֹל אֶחָד כְּפִי
צָרָתוֹ. אֵלּוּ הֵן מִדּוֹת הַחֶכְמָה, אֵב
רַחֲמָן עַל בְּנֵי.

עוֹד צָרִיךְ לִהְיוֹת רַחֲמִיּוֹ פְּרוֹסִים
עַל כָּל הַנִּבְחָדִים, לֹא יִבּוֹם וְלֹא
יִאֲבֹדֵם. שֶׁהִי הַחֶכְמָה הָעֲלִיּוֹנָה
הִיא פְּרוּסָה עַל כָּל הַנִּבְחָדִים,
דּוֹמֵם וְצוֹמֵחַ וְחַי וּמְדַבֵּר. וּמִשְׁעֵם
זֶה הִזְהִרְנוּ מִבּוֹזֵי אֲכָלִים. וְעַל
דָּבָר זֶה רָאוּי, שֶׁבָּמֹו שֶׁהַחֶכְמָה
הָעֲלִיּוֹנָה אֵינָה מִבּוֹזֵה שׁוֹם נִמְצָא
וְהַכֹּל נִעְשֶׂה מִשָּׁם, דְּכָתִיב (תהלים
קד:כד) “כֹּלֵם בְּחֶכְמָה עֲשִׂיתָ”,
כֵּן יִהְיֶה רַחֲמֵי הָאֵדֶם עַל כָּל
מַעֲשָׂיו יִתְבָּרֵךְ. וּמִשְׁעֵם זֶה הִיָּה
עֲנֵשׁ רַבּוֹ הַקָּדוֹשׁ, עַל יָדֵי שֶׁלֹּא
חָס עַל כֵּן הַבָּקָר שֶׁהִיָּה מִתְחַבֵּא
אֲצִלּוֹ וְאָמַר לוֹ “זֵיל, לָכֵךְ נּוֹצַרְתָּ”
(בבא מציעא פה א), בָּאוּ לוֹ יְסוּרִין,
שֶׁהֵם מַצַּד הַדִּין, שֶׁהִיָּה הַרְחֵמִים
מִגִּגִּנִּים עַל הַדִּין, וְכִאֲשֶׁר רַחֵם
עַל הַחֲלָדָה, וְאָמַר “וְרַחֲמִיּוֹ עַל
כָּל מַעֲשָׂיו כְּתִיב”, נִצַּל מִן הַדִּין,
מִפְּנֵי שֶׁפָּרֵשׁ אוֹר הַחֶכְמָה עָלָיו,
וְנִסְתַּלְקוּ הַיְסוּרִים.

וְעַל דֶּרֶךְ זֶה לֹא יִבּוֹזֵה שׁוֹם
נִמְצָא מִן הַנִּמְצָאִים, שֶׁכֹּלֵם
בְּחֶכְמָה, וְלֹא יַעֲקֹר הַצּוֹמֵחַ אֶלֶּא
לְצָרָה, וְלֹא יִמִּית הַבֶּעַל חַי אֶלֶּא
לְצָרָה, וְיִבְרֹר לָהֶם מִיתָה יְפָה
בְּסָבִין בְּדוֹקָה, לְרַחֵם עַל כָּל מָה
שֶׁאֲפָשָׁר.

זֶה הַכֹּלֵל, הַחֲמִלָה עַל כָּל
הַנִּמְצָאִים שֶׁלֹּא לְחַבְלֵם,
תְּלוּיָה בְּחֶכְמָה.

Glossary.

דְּבַר	<i>Diveir</i>	<i>Logos</i> , the divine proclamation and magical speech act that modifies reality through its speech, <i>avra k'davra</i> .
כָּבוֹד	<i>Kavod</i>	literally, "honor." The resplendent radiance of the Divine and related to the sense of an aroused spirit.
מַלְאָכֵי הַשָּׁרֵת	<i>Malakhei hashareit</i>	Angels whose service is dedicated to the " <i>shareit</i> ," a reference to the Temple "above." The earthly corollary to numinous entities sanctified to Temple service would be the Kohanim and Levi'im. "As above, so below" (cf., Bereshit Raba 1:15, Zohar 2:176b)
מִזָּל	<i>Mazal</i>	A constellation of stars. Idiomatically, a numinous, angelic force. In Antiquity, common belief had it that angels were the souls of stars. Cf. Job 38:7, Origen.
מַעֲשֵׂה, עֲשָׂה	<i>Ma'aseh, Oseh</i>	A composition, a tale, a created work, from the ancient Greek, ποίησις poësis. The verb poiesis - the activity in which one brings something into being that did not exist before - is etymologically derived from the ancient Greek term ποιῆν, which means "to make." The six days of Creation and the 7 th Day are both examples of poësis and poiesis.
מִצְוָה, מִצְוֹת	<i>Mitsvah</i>	literally, "commandment." <i>Mitsvot</i> (plural) have the connotation of "good deeds" since the greatest of them is considered to be <i>g'milut hassadim</i> - acts of lovingkindness. A longstanding tradition accords 613 mitsvot in the written Torah including 365 obligations and 248 prohibitions. Additional mitsvot are explicated in the rabbinic tradition of the oral Torah and pegged to scripture via exegetical tools. Mitsvot may be broadly or narrowly defined within rabbinic discourse, thus describing the authority of the Torah and rabbinic tradition over Jewish lifeways. The interpretation and expression of mitsvot reflect worldviews described in narrative, mythic, legendary, and other non-legal texts.
מָשִׁיחַ	<i>Moshiah</i>	an earthly and human agent of the divine will to restore in this world a reign of peace without the rampant predation and consequent suffering known so well in our world in which the <i>kavod</i> of Hashem remains hidden to most - may we all perceive the divine presence suffusing all reality.

עוֹלָם, עוֹלָמִים	<i>Olam, Olamim</i>	Cosmos or Age, a cosmological term uniting time and space. The concept of the Olam seems most similar to that of a Yuga in Hindu thought, where one Age follows another, the Nature of one “Age” being very different from that of another, e.g. <i>Olam Hazeḥ</i> (the Age of the world we known) and <i>Olam Haba</i> (the Age of the world succeeding it). Not to be confused with this world as planet Earth, but rather as the sum physics, norms, and conventions of the created universe including the earth, sky, and stars. (The “-im” suffix in olamim may denote either immensity or plurality depending on context and interpretation.)
רְאֵמִים	<i>Re'emim</i>	legendary giant land mammals, said to have survived the Great Flood due to their enormous size. Also, unicorns.
תַּפּוּחַ	<i>Tapu'ah</i>	historically, apricots. In the context of Shabbat and the tale of Creation, however, we understand <i>tapu'ah</i> as the <i>pri ets badar</i> - the Etrog. Just as the Shabbat is for <i>Hashem</i> the most coveted of days, so the etrog is the most coveted of fruit. Indeed, it is one of the fruit considered to be of the Tree of Knowledge (Radak on Genesis, et al). The transgression of Adam and Hava was not that it was consumed but that it was consumed before it might be permitted, before it was “Shabbat,” i.e., the time when human beings might be mature enough to take in such powerful knowledge without causing such incredible harm to the <i>Gan Aden</i> and its holy creatures.
צַדִּיק(ים/ות)	<i>Tsaddik</i>	unassuming righteous people, committed to justice and fairness in our world, even through self-sacrifice
צִיּוֹן	<i>Tsiyon</i>	literally, “excellence,” a pseudonym for the proximity of Jerusalem, often romanized as <i>Zion</i> .
יִשְׂרָאֵל	<i>Yisra'el</i>	the eponymous name of the descendants of Yaakov, named Yisra'el after his overnight bout with a mysterious “ish” (man) prior to confronting his twin brother Esav. The text strongly implies that the ish is angelic, possibly the (shared?) angel of his brother, possibly the angel Azazel the last of the <i>Nephilim</i> , the descended angels. (Azazel does not repent after the Flood and so remains on the earth “wandering to and fro” challenging the earthly inheritance of humankind as the Satan (the accuser). By defeating Azazel, the angelified Yisra'el takes his place as a positive redeemer of a world endangered by the dangerously depraved activities of humankind, as a “light unto the nations.”)
זֶכֶר קְדָשׁוֹ	<i>Zekher Kodsho</i>	literally, “sacred memory.” There are seven sacred memories for which it is a <i>mitsvah</i> to remember. <i>Anamnesis</i> is the experience of remembering the truth of things forgotten or concealed through a sort of gnostic amnesia.

Central to my work with Jewish prayer has been my concern with how prayerbooks, as a technology for organizing and arranging a spiritual practice, might helpfully guide individuals and groups in a curriculum of regular activities intended to improve their creative and emotional intelligence. Prayer, I hope, may be redeemed as one of these activities, yes redeemed, because as an unexamined performative ritual, it so easily masquerades as something virtuous instead of as a useful and worthwhile praxis.

Prayer is praise, supplication, thanksgiving. So we are taught by Maimonides. But this is already too advanced a description. Taking a step backward and just observing as we may have once as children, prayer is a mode of communication. We mean to communicate with someone, an individual being or group. Someone whose manner and means of response is uncertain.

The consequence of participating in a familiar praxis of uncertain utility is that at some jaded age, prayer is regarded as either efficacious within a limited and cultivated worldview, or else merely as a container for identity and continuity with antique ways. (Enough said concerning the latter. It is a tragedy.) Some will allow for prayer to remain efficacious as a largely self-reflective communication with the self — one wherein the character of the divine is projected out from the self to make its needs and desires more articulate by means of reflective dialogue. Others will have it that prayer manipulates the magical thinking of the practitioner of prayer and thus is effective if only as a subversive means of inculcating otherwise questionable beliefs and doctrines. Still others will consider prayer as either truly efficacious via metaphysical means, through the manipulation of numinous and cthonic powers, or at the very very least, as something of a romantic exercise: a restrained or suspended disbelief in the theurgic potencies of prayer. (It is from this latter category that I consider prayer as a powerful, intimate, and personal praxis.)

Prayer and *prayers* are often conflated, but they should not be, especially when educators who should know better introduce or intervene in the instruction of prayer. Prayers, the pre-recorded, written or memorized kind, are a form of media, just as wax cylinder recordings, radio commercials, and podcasts of short stories are a form of media. As Hakim Bey has explained in his essay “Immediatism,” the effect of media is a mediation from immediate experience. Different forms of media can be said to be more removed, less immediate than others. Pre-written prayers and the technologies distributing them stand between and thus mediate prayer as perhaps one of the most intimate praxes we can experience. However, distancing from this intimacy is long familiar. It was not unheard of for there to be paid prayer reciters, especially at gravesites. Pre-composed prayers and prayerbooks can be said to always be in danger of alienating the practitioner of prayer. Be forewarned.

I have so much sympathy with the 2nd century CE teaching concerning written blessings in *Tosefta Shabbat* 13:4, “Even though

תוספתא שבת:
הברכות אע"פ
שיש בהן
מאותות השם
ומענינות הרבה
שבתורה אין
מצילין אותן אבל
נשרפין במקומן
מכן אמרו כותבי
ברכות כשורפי
תורה

משנה ברכות:
רבי אליעזר
אומר העושה
תפלתו קבע אין
תפלתו תחנונים

blessings contain the letters of the Name and many matters of Torah, one may not save them; they are burned where they are. Therefore they said: Those who write blessings are as those who burn Torah.” Whatever the popularity of fixed liturgies after the Geonic period, the Mishnah appears to suggest a praxis for prayer that eschews fixed prayer, at least for personal supplications (*tahanunim*). “Rebbi Eliezer said: One who makes his prayer ‘fixed’ – his prayer is not a proper plea” (*Berakhot* 4.4).

Praying, with or without pre-composed prayers, occurs in Time. Whether or not it occurs during a rote practice, as part of a structured ritual praxis, as an improvised outburst, or as a steady internal conversation, praying is incidental, perhaps only limited by sleep. Time is prayer’s container. Any technology or structure that seeks to utilize prayer must partner with Time. While space for praying is ornamental and evocative (and thus subject to personal and cultural standards, conventions, assumptions, and expectations), Time is simply necessary.

Perhaps because prayers are essentially arcane in meaning and function, they are often introduced (and understood) as a container for religious and communal identity, rather than as an effective theurgical or self-reflective practice. I can imagine a “prayerbook” designed to include guided instructions for structured and sustainable development of creative and emotional intelligence. Prayerbooks containing mainly pre-written prayers, blessings, and devotional poetry generally obscure any intended experiential outcome. To this day, instructions in prayerbooks are minimal compared to the liturgy they supplement. The written tefillah is ubiquitous, the oral explanation is lacking. Liturgies — established arrangements of prayer — always are artifacts of some exercise, some living exercise, even if the function of that exercise is now obscure or completely forgotten.

Prayerbooks, as physical containers of media, are thus, essentially, a technology for organizing and guiding a personal or communal practice, just as a newspaper or blog is a technology for transmitting topical news and opinion. Prayerbooks may contain instructions for a praxis. They may contain liturgical literature to be used in some ritual praxis, ostensibly to serve some goal within a certain amount of time. This literature may form an essential ingredient in a praxis of devotional reading, chanting, singing — with the prayerbook serving as a common reference book. This is certainly how they have always functioned in my experience. The only limiting factors, I think, should be the time of the practice and the autonomy of the individual in organizing their set of activities. *One of these activities might even involve actual prayer.* Another of these activities may involve the devotional reading of literature: intentionally scanning, mumbling, visualizing, and singing pre-composed prayers, poems, song lyrics, prose, ancient and contemporary liturgies, and theurgies — activities we hope will support this intimate communication called prayer.

All of these prayerful efforts are organized according to some intention, if not expectation, that they affect the internal and external world of the agent through their practice. Essentially, I think, pre-composed prayers should be prompts for experiences. All experiences are the outcome of some set of inputs, some passive or active processing, and the setting — what I like to think of as the *Maqom*, in which this processing occurs within any

given frame of time. Prayerbooks, *siddurim*, presenting some arrangement of creative prompts, instructions, prayers, sanctifying blessings, and other structures for personal contemplation and communal performance, lay out the set for the setting: the ingredients for the stew, the rut within which the chariot's wheels glide, the curriculum for the hour.

Such prayerbooks are in a very real sense, navigational, just as a map is understood as navigational; they should guide us how to get from the Shire to the Mirkwood, how to enter into a communion with other congregants, or how to meet the Divine safely in an experience of *anamnesis* and *euphoria*. However, just as a map can be mistaken for the imagined territory, so too the arrangement of prayers can be mistaken for the practice, completely obscuring the destination in its simple presentation of the set of text to be read, chanted, or sung alone and together.

☛ Therefore, while it is imperative to hold and cherish the practice and its goal, it is crucial for the practitioner to critique their liturgical map on the basis of whether it helps them to attain their goal. To do less is to put too much faith in the map maker or siddur designer. There are always manifold ways to reach a destination, some well trodden, others still waiting to be discovered. And some routes are already, purposefully designed to advance (or erase) certain worldviews and political agendas. We must be extra mindful and critical of any technology that presents itself as a mentor like guide for some of the most intimate experiences we can imagine: inviting with delicate subtleties, internal voices and divine projections.

This *siddur*, my first, is a bridge to the land beyond the River Sambatyon, by which I mean, the sanctuary of our cultural imagination. In my translation I have sought to elevate and evoke the magical and mythical over any other critical literal or historical reading. *Siddur Livnat haSapir* also looks different compared to other siddurim. (It contains images.*) I only hope that whether one is impressed or dissatisfied, it inspires the one who finds it to use this work to begin crafting their own prayerbook. I founded the [Open Siddur Project](#) to support everyone crafting their own siddur, and after seven years, I have finally made my own. I encourage others to share the product of their effort (as I have done - with an Open Content license) so as to help others to build upon and develop their own prayerbooks.

וְיִהְיֶה נֶעֱמַ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה:

May the pleasantness of אֱלֹהֵינוּ *elo'ah* be upon us; may our handiwork be established for us — our handiwork, may it be established. (Psalms 90:17)

שְׂגִיאוֹת מִיָּבִין; מִנְּסִתּוֹת נִקְנִי:

Who can know all one's flaws? From hidden errors, correct me. (Psalms 19:13)

שולחן ארוך צבג—
הבגדים
המצויירים...
אין נכון להתפלל
כנגדם, ואם יקרה
לו להתפלל כנגד
בגד או כותל
מצויר, יעלים
עיניו.

הגה: ולכן אסור
ג"כ לצייר ציורים
בספרים שמתפללין
בהן, שלא תתבטל
הכוונה

* *Shulhan Arukh:*
Orah Hayim 90:23 —
One should not pray
opposite clothes
with designs... and if
one happens to pray
opposite a garment
or wall with a picture,
he should close his
eyes.

Rabbi Moshe ben
Yisrael Isserles
(1520-1572):
Therefore, one may
not draw pictures
in the books from
which we pray,
*lest that prevent
concentration.*

Acknowledgements.

- “Uncle Isak’s Story” from the film *Fanny & Alexander* (Ingmar Bergman, dir. 1982).
- “Mikveh Meditation for *Erev Shabbat*” by Rabbi Haviva Ner-David and Shira Gura.
- “Shower *kavvanah*” by Kelly Woodward.
- “*Tkhhine* for Candlelighting,” Vilna, 1869. English translation from *The Merit of Our Mothers: A Bilingual Anthology of Jewish Women’s Prayers*, compiled by Rabbi Tracy Guren Klirs, Cincinnati: Hebrew Union College Press, 1992.
- “Ribon Kol HaOlamim,” by Rabbi Yitshak Luria, English translation adapted from Paltiel Birnbaum, *Ha-Siddur Ha-Shalem*, 1949.
- “*Patah Eliyahu*” (Tikunei Zohar, Introduction). English translation by Rabbi Zalman Schachter-Shalomi.
- Perek Shira*, adapted from Rabbi Natan Slifkin’s digital edition, at the Open Siddur Project.
- Liqutey Moharan* II: 63 by Rebbe Nachman, English translation by David Seidenberg
- Shir haShirim* adapted from JPS (1917), Paltiel Birnbaum (1949), Noegel & Rendsburg (2009), and Michael Fishbane (2014).
- Psalms 15 and Isaiah 58:13-14 adapted from Siddur *Ha-Avodah Shebalev* (ed. Rabbi Levi Weiman-Kelman, Rabbi Ma’ayan Turner and Shaul Vardi, K. Kol Haneshama 2007).
- “*v’abavata l’reyakha kamokha*” Rabbi Yitshak Luria, circa 16th century, on Leviticus 19:18, recorded in *Minhagei ha-Arizal–Petura d’Abba*, p.3b by R’ Hayyim Vital.
- Kabbalat Shabbat* and *Ma’ariv*, translations adapted from JPS 1917, *Ha-Siddur Ha-Shalem*, Siddur *Ha-Avodah Shebalev*, *Kabbalat Shabbat* and *Maariv of Havurah on the Hill* (trans. R’ Sam Seicol 2011), Ben-Zion Bokser’s *Ha-Siddur* (1947).
- “*K’Gavneh*” English translation adapted from Daniel Matt’s in the Prtitzker Zohar.
- “Meditation before the *Shema*” from “Sefer Yetsirah, the earliest recoverable text” at the Open Siddur Project, based upon the reconstruction of Dr. A. Peter Hayman
- “*Atqinu sudata*,” slightly adapted from the inimitable Joshua Schwartz, *Oneg Shabos Benscher* (2015).
- “*Eysbet Chayil*” (Proverbs 31:10-31) and *Ashrei Ish* (Psalms 112:1-9), JPS 1917.
- “Shabbat Kiddush of Liberation” (1993) by Mark X. Jacobs at the Open Siddur Project.
- “*Yom Shabaton*,” English translation adapted from *Az Yashir*, et al.
- “*Yah Ribon Alam*” English translation adapted from *Az Yashir*, et al.
- “*Menucha v’simchah*,” by Moshe. English translation adapted from *Yedid Nefesh* by Joshua Cahan.
- “*Ki Eshmera Shabbat*” English translation adapted from *Az Yashir*, et al.
- “It’s All Too Much” by George Harrison, 1967.
- Interpretation of Hama’alot (lit. ascents) as “terraces,” courtesy of Julie Berger.

List of Illustrations.

cover: Carpathian Biosphere Reserve, Zakarpattia Oblast, Ukraine by Vian.

title: the magic square for the planetary angels of Saturn, לואל and לאגל, whose numerical values in gematria are each 45.

title opposite: digital reconstruction of the seven seals by Aharon Varady, based on “Late Babylonian black stone amulet,” 800 BCE-550 BCE, British Museum (№ 113865), as published in “The Seven Seals of Judeo-Islamic Magic: Possible Origins of the Symbols,” Lloyd D. Graham.

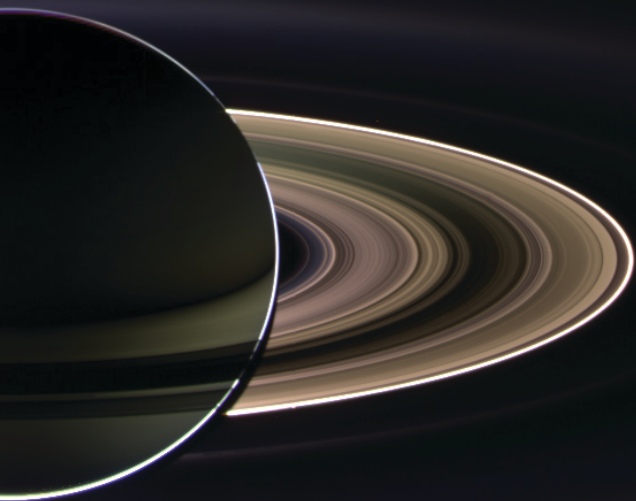
- ii. Shiviti by the scribe Mashiah Asgari, circa late 19th – early 20th century Herat, Afghanistan, in the Royal Library of Denmark’s Simonsen Manuscripts Collection.
- iii. [Ein Sof Tree of Life] by Steffi Grant, from *The Carfax Monographs*, 1959-1963.
- iv. Hellenistic funerary gold wreath, currently exhibited in Room 11 (“Hellenistic and Roman ages”) of the Kerameikos Archaeological Museum (Athens).
- 27. Genève, Bibliothèque de Genève, Ms. fr. 167, f. 105r, Jean Thenaud, Introduction to the Kabbalah, dedicated to King Francis I. dedicated to King Francis I, <www.e-codices.unifr.ch/en/list/one/bge/fr0167>.
- 28. “Subterranean well in Chandelao Garh, Jodpurh, India” from The Shifting Sands blog by Kate and Chris (2012).
- 33. “Naturaleza muerta resucitando” (Still Life Reviving, 1963) by Remedios Varo.
- 37. “The Forest Spirit” by Bill Mudron after Hayao Miyazaki’s *Princess Mononoke* (1997).
- 38. “El paraíso de los gatos” (The Paradise of the Cats, 1956) by Remedios Varo.
- 42-45. Illustrations from *Perek Shirah*, in British Library Or 12983 (18th century).
- 62. Opening of Pirkei Avot, with a dog. “Siddur (Prayerbook) of the Rebbe of Ruzhin.” Germany, ca. 1460. Jerusalem: Israel Museum, MS 180/53, fol. 190v.
- 65. “Day Dreams,” photo by Michel Schamp.
- 74. “La tête entre les mains” by Mattin-Laurent Partarrieu.
- 78. “Man of the Wrong Sign” by Roger Hane.
- 82. “Moses Striking the Rock” by Bacchiacca (Francesco Ubertini, after 1525).
- 110. “Observable universe logarithmic,” illustration by Pablo Carlos Budassi (2012).
- 115. [The Sea of Reeds Parting, Pharaoh’s army drowned] from the *Rhylands Haggadah*.
- 118. [Ibrahim protected from fire of King Namrud] p.65, unknown manuscript.
- 129. ‘The Maple of Ratibor’, Silesia, 1893 (litho), German School, (19th century), The Bridgeman Art Library.

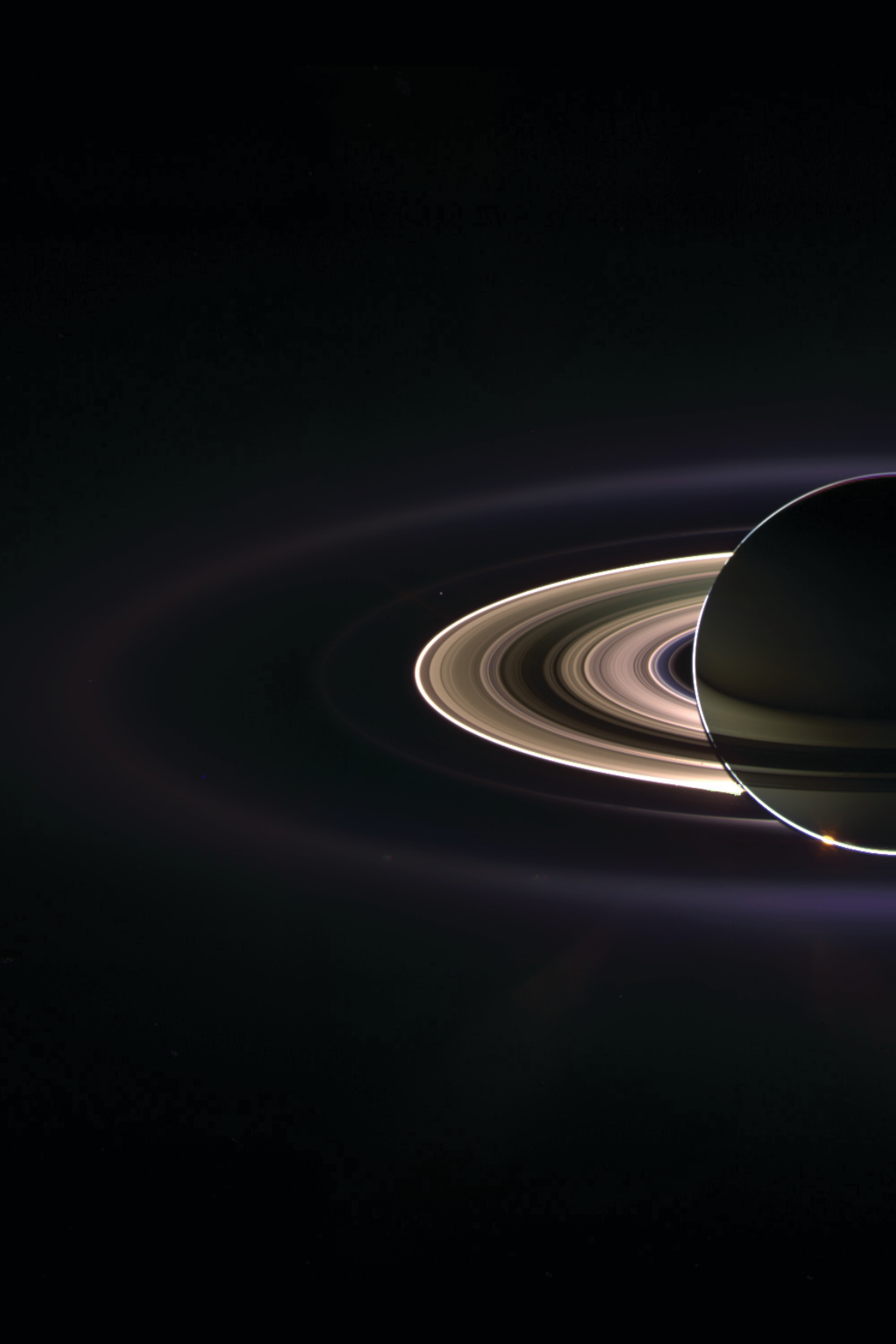
131. Genève, Bibliothèque de Genève, Ms. fr. 167: Jean Thenaud, Introduction to the Kabbalah, dedicated to King Francis I, e-codices.unifr.ch/en/list/one/bge/fr0167. retouched with spelling of Metatron corrected.
135. "Spirit of the Night" by George Inness (1891).
145. [The Labyrinth of Jericho with the house of Rachav adjacent on the left.] in The Casale Pilgrim. A 16th century illustrated guide to the Holy Places. Reproduced in Facsimile, with introduction, translation and notes by Cecil Roth. London 1929, S. 35.
147. "L'Univers Démasqué (The Universe Unmasked, 1932)," detail by René Magritte.
155. [Fox and Chicken,] unknown attribution.
165. "The 3 Degrees" photo by Lee Canham (2012).
166. "Borei Nefashot" by Rachel Katz, 2010.
173. "Mu Cang Chai Prodigious Terraced Rice Field," Mù Cang Chải District, Vietnam. arounddeglobe.com
175. "Bright Point 2" by Simon C. Page (2014).
179. "Le Château des Pyrénées" (1959) by René Magritte.
182. [Croesus kneels in a fire which is extinguished by the rain pouring from a cloud above] in Giovanni Boccaccio's *The Fall of Princes*.. London, British Library, MS Harley 1766, f. 133r.
205. "Tree of Visions," collage. Attribution unknown.

Kavvanah

Our story begins outside the constraints of chronology, and once within our myth we experience an *anamnesis* and can suddenly remember the beginning: from whence we have come, from whence all things have come. And from this vantage we can perceive where we are now more plainly in the shade of the tree of knowledge: the deep wounds we have sustained, the legacy of the harm we have inherited or, possibly the legacy of the violence we ourselves have committed through callous neglect or through a heart calcified with intention to injure. May we perceive through our tears the path of healing and redress our sorrows and grievances, our anxieties and regrets, resentments and frustrations, with a vision of a world we will struggle to create where there is no harm in all our Lord's sacred mountain. Our wandering in this wildrecess traces the circuit of a labyrinth back to the garden land of streams, forests, mountains and plains where the *re'emim* sprint, and clever spirits whisper of the reunion of long lost friends & lovers. We wander together, you and I, us and all our friends, and even those distant beloved ones. We are at liberty to ascend and to descend the tree, so as not to lose courage in our wandering. Meanwhile, other ones watch us, fiersome and benevolent guardians of the secret, hidden garden, waiting for us to return with the treasures we have acquired through discipline and the treasures we have acquired through kindness; for us to return with wisdom, understanding, and insight in order to preserve and cultivate the majestic garden with compassion for all its wild holy creatures.









DIMUS • PARRHESIA • PRESS

Dimus Parrhesia Press is a *libre* Open Access independent publishing house dedicated to printing new and historical works of Jewish magic and myth, liturgy and theurgy, folklore and fantasy, smuggled from across the River Sambatyōn.

דימוס δῆμος

dimus ≈ short for *dimosia*,
a Commons, open to everyone

פרהסיה παρρησία

parrhesia ≈ bold, honest, open speech



נתנה תורה דימוס פרהסיה במקום הפקר, שאלו נתנה בארץ ישראל, היו אומרים לאומות העולם: "אין להם חלק בה." לפיכך נתנה דימוס פרהסיה, במקום הפקר, "וכל הרוצה לקבל יבא ויקבל."

The Torah was presented *dimus parrhesia* in a *maqom hefqer* (a place belonging to no one). For had it been given in the land of Yisra'el, they would have had cause to say to the nations of the world, "you have no share in it." Thus was it presented freely open to the public in a place belonging to no one: "Let all who wish to receive it, come and receive it!"

~*Mekhilta de Rabbi Yishmael* on Exodus 19:2, *Bahodesh*, ch. 1

<http://dimus.parrhesia.press>

